THE RIGHT DEVIL DISCOVERED:

1 2 3 4 5 } *In his* { *Descent.* *Form.* *Education.* *Qualification.* *Place and nature of Torment.*

a. 1540.

With many other Divine Secrets, never as yet extant.

Published for Confutation of the Learned, Instructing the Wise, and undeceiving of the simple.

Written by *Laur. Claxton.*

John 8. 44. *Ye are of your father the devil, and the lusts of your father ye will do, &c.*

He that committeth sin, is of the devil, &c.

1 John 3. 8, 9. *Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*

LONDON:

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THE EPISTLE.

To you the Seed of Faith, the onely beloved Family of the Lord of Glory, your poor despised Brother, yet heir with you of that immortal endless kingdom, saluteth you as followeth:

IN this Treatise I have brought to publique view your grand Opposite *Cain*, the father of all the devils children, in which you may take full sight of his majestical person in this his kingdom, with all his glory appertaining to him; therefore you that are not onely verbally, but really the Seed of *Adam*, sing praises to Christ your Savior, that your treasure is not laid up in this kingdom that shall perish and have an end, and becausе of poverty here, rejoyce that your riches is in your kingdom yet to come; mourn not becausе of hatred here, for this kingdom loves its own; let this rejoyce your souls, that every day you are nearer your Journeys end, and let this elevate your spirits, that before you be aware, the Lord whom ye love & have long looked for, is a coming, and will wipe away all tears from your eyes, and sorrows from your hearts; for believe it, the Lord hath recorded all your

enemies in his breſt, and will execute vengeance upon them; therefore fear not the credit of this world, nor the loſs of thy life for thy God, but rejoyce thou haſt power over thy corruptions, I ſay rejoyce for evermore, for our God doth love an upright innocent ſoul; therefore take heed of hypocriſie, and deceive not thy ſelf in acknowledging a perſonal God, and hateſt to be reformed, for it is life eternal, not onely to be a profeſſor, but a poſſeſſor; this is the *White Stone* and *Hidden Manna*, that hath ſo few, and no name, you know what I ſay; therefore forget not that ſaid of *John* 3. 17. I ſay remember upon what account, and to whom I ſpeak it, otherwiſe at the laſt day thou ſhalt finde thoſe ſayings in *Matthew* 25. 34. &c. fall heavy upon thee.

Now who ever ſhall peruſe this Epiſtle, and hath a deſire to read one thing more then another, then caſt thy eye upon this enſuing *Index*, and there from Page 1 to 20, and ſo on, thou ſhalt finde by the Figures, what thou moſt delighteſt in; and the Lord give thee underſtanding in it, and faith to obſerve it. *Vale.*

THE

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THE INTRODUCTION.

About the first of February 1657. *I took my journey for* London, *for the accomplishing of a place then in agitation, and at my arrival there, I was informed that the two Witnesses that I had often read of in* Revelation *the* 11th, *was now to be seen and spoken withal, unto whom I forthwith applied my self to hear what they could say for themselves; then thinking in my self, there was none in mortal flesh able to maintain an argument with me, as to those fundamentals by them published to the world,* viz. *God, Devil, Heaven, Hell, Angels, and the mortality of the Soul; but, alas! when I came to* John Reeve, *so styled the Prophet of the Lord, which at that time I could not believe, and observed his position then stated*

ted unto me, which was this, Did I know the form, nature, and essence of God? Instead of cavelling or improving the weapons of reason, with which I was well guarded, I was admiring that word Form, *how it was possible God should admit of a Form: to which I replyed, desiring to know what maner of Form he had. His answer was, God was in Form of a man, clearer then Chrystal, brighter then the Sun, swifter then thought: Then was my soul the more troubled, that God being a man, should be swifter then thought; This I concluded, it was requisite God should be swifter then thought, but God having a Form, I could not understand how he should be swifter then thought; well notwithstanding I was not satisfied, yet at that time little did I say, onely took his book along with me, and to my Chamber I went, perusing his writing, in which I found such heavenly Mysteries, that the eyes nor ears of mortal flesh had never writ, seen, or heard the like before; so that now began the travel of my soul, how I should own this*

this unparallel'd truth, and hold my Benefice, which was the onely livelihood of my self and five children, consulting with my reason, it would be well if I could injoy both; and to that end I endeavored my self, and to my Benefice went again, improving my parts as formerly, but the more I labored to preserve my self under that goard of above an hundred pounds per annum, *the more the beams of the eternal God did scorch and wither my shadow of rest.*

Yea, presently after there came in me a mighty conflict which did sift, turn, yea, search the whole man in me, insomuch that I was as it were in a warlike posture, whether I had best yeeld up my Benefice, or hold it at a venture; but then, even then, was I summoned to give an account of my Stewardship, how I had spent my life this forty years, and what I did think would become of my Soul, and what would thy riches and glory here avail thee in the grave, but especially at the great day of account?

Now friends, I would have you under-

ſtand that I was in a ſtrait betwixt two, ſo that out of hand the ſpirit of Faith pleaded thus in me, That I had no Commiſsion to preach, and forthwith muſt ceaſe, though it was to the loſs of my hundred pound a year; then ſtept in the ſpirit of reaſon, and pleaded, How ſhall my ſelf, with five children ſubſiſt, when as this Benefice would comfortably and honorably provide for us during life. Then, even then, was death and life ſet before me, and the ſpirit of Faith pleaded thus within me, That whether I had rather injoy my Benefice, and therein live honorably in this world, and ſo be damned to all eternity in the world to come, or whether I would hearken to that call within me, to forſake my preaching with the benefit thereof, and truſt the Lord with my ſelf and the children? this lay hard upon me, and ſo narrowly purſued me, that for the ſpace of three weeks I could not be at quiet ſleeping nor waking, going nor riding, in which time I had no little conflict to diſown the glory of this world, for the glory of God, ſuppoſing my conditi-

on

on to be ſafe and ſecure as any man or Pariſh Prieſt in the world whatſoever; and for my doctrine, I was not inferior to any, but more able to declare the truth which I apprehended to be truth, then the beſt of them.

Notwithſtanding, all this would do me no good, nor in the leaſt ſilence this combate within me, but I muſt ceaſe my trade of preaching, leſt a worſe thing befall me; and at that inſtant it came in my thoughts, Remember me, how here in this world where now thou liveſt, I was a poor deſpiſed Saviour, though now a rich immortal glorious God; and therefore take no care, I will provide for thee and thine, ſo far as is requiſite for ſuch a one as thou art to be; and withal remember when thou waſt in thy wickedneſs, not knowing me, then I provided for thee, How much more now ſhall I be mindful of thee ſo far as ſhall concern thy good: Many of theſe refreſhings did ariſe from my ſeed-ſpring within me, that I was made willing to diſown all, that not long before I had taken great pains to

perfect, and ſo in ſubmitting to the true light, darkneſs fled, and the Lord freely forgave me all that was paſt, preſent, and to come, and hath every week more and more enabled me to walk obedient and upright before him, mortifying ſin continually within me, to the onely praiſe of my God be it ſpoken, that my calling and election is ſo firm and ſure, that I vveigh not the cenſure of men nor Angels, but as ſure as Chriſt is the eternal God, I ſhall at his appearance reign eternally vvith him in the heavens; and though in my journey to my bed of ſleep, the grave, inſtead of riches, I ſhall meet vvith poverty; inſtead of fulneſs, want; inſtead of honor, diſhonor; inſtead of love, hatred; inſtead of a good name, all maner of evil tearms; inſtead of friends, foes; yea, may be ſuch as will perſecute me to the graves mouth, yet now all this I matter not, in that ſin is my ſervant, and Chriſt is my Maſter, whom my ſoul earneſtly craves more knowledge of himſelf, with aſsiſtance of his power to withſtand the deſpiſers of thy perſon ſo

Now since the Lord in his own time, hath in his free mercy called and chosen me according to his eternal purpose of old, that I should redeem the time, I have lost forty years, and for the future, the short time I have to stay in this present evil world, my God, I doubt not, will enable me to walk holy and without blame before him till I be called to sleep, or the day of his appearance change this my poor mortal, to that immortal like himself, either of which it shall please my God of mercy in his own time and pleasure to call me unto, I had rather enjoy, then now at this present [mark what I say] then now at this present, enjoy all the riches and wisdom that ever God gave to Solomon; *so that I can boldly say, Happy, yea, thrice happy am I that the seed of* Cain, *that lying murthering devil who captivated my soul many years a servant to sin, and all maner of evil, is now disarmed and silent in me, and in room thereof the seed of* Abraham *that blessed seed of Faith, hath got the victory, by which I am delivered from the power of the fruits of flesh,*

and translated to the fruits of the Spirit of Faith, in the person of Christ the onely true and everliving God.

After this my remarkable change, being at home, silent and quiet in this my mortal tabernacle, I was powerfully commanded, yea my seed-spring hath certain times invited me to demonstrate to publike view, that point concerning the Devil; which very title or name Devil, doth fright the Devil himself, and the ground of this his fear, doth arise from the non-knowledge of his first rise, the description of his form, as also his education and qualification, with the place and nature of his torment: thy ignorance in these things, hath produced matter sufficient for my Genius to recal thy thoughts, as touching thy mistake of the right Devil, and so according as the true onely wise God hath revealed in me, I shall make known these in their order, which hath not yet been branched forth, as aforesaid.

Cap. I.

The first descent and true Form of the right Devil, discovered.

FIrſt, as touching the Devil, his riſe and original, I ſhall infallibly make known unto thee, and from inſpiration ſhew, that ſubtile beaſt or Serpent there ſpoken of, was no horned beaſt or creeping Serpent, as the Prieſts vainly teach; neither was it any Pippin or Pearmain, or any other ſort of Apple that was ſo pleaſant in *Eves* eye, or delightful to her taſte: No, no, it was that reprobate glorious Angel, that was far more pleaſant and ſweeter to *Eves* taſte then the ſweeteſt fruit whatſoever: therefore I ſhall demand of the proudeſt of his ſeed now living, what was, or which now of all creatures or things in this world, is moſt

pleasant in thy eyes, or most in thy soul desiring to taste? Art thou a man, then is not a woman beautified and richly atired, most pleasant in thy eyes, and sweetest to thy taste? Art thou a woman, what saith thou, is not a man beautified and richly atired with subtile and sophistical expressions, most pleasant in thy eyes, and soonest deceived by him?

Even so that reprobate Angelical man, was that subtile Serpent or beast of the field; minde what you read, that angelman was so pleasant to her taste, that she took it, and did eat, which is no more then this, That proud, beautiful, glorious angelman, did by his seeming divine wisdom and Angelical person, bewitch *Eves* innocent soul to hearken unto him, and her eyes to dote upon him, that she admitted him enterance into her body, in which, and by which she found so much delight (that after that) she inticed her husband, who had copulation with *Eve*, as man with woman in these days; so her innocent soul and body being defiled by that reprobate

probate Dragon-angel, after which her husband *Adam* going in unto her, was also defiled, as a sound woman should receive into her body a diseased man, not onely her womb is defiled, but she pollutes her husband also; as the Pox or Gangreen doth eat throughout the whole man, so *Eves* soul and body being defiled, did putrifie the seed of *Adam*: From hence it was there came two seeds, the one pure, the other impure, the one righteous, the other wicked; Instance, from the womb of *Rebecca* came two seeds at one travel, blessed *Jacob*, and cursed *Esau*; thus in plainness of termes, I have in short writ to plain sober-hearted men.

But now from the words of the Scripture, I must speak to the seed of Faith, that innocent soul-saved generation, and that because the learned of this perishing world cannot believe, though an Angel should speak from heaven, as you the seed of the Lord shall hear that seed of this Serpent will hiss, yea, if possible; sting from his venemous tongue, this infal-

libl

ible interpretation of these ensuing words; *But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely dye*: Now if you look into the third of *Genes.* with an eye of Faith, then you may clearly see what that Tree of Knowledge of good and evil did signifie: The words are these, *And the Serpent said to the Woman, ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil: And when the Woman saw that the Tree was good for food, and that it was pleasant to the eyes, and a Tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband, and he did eat.* Oh my spiritual brethren, in that my soul desireth your perfection as my own, therefore I would gladly have you possessed with an infallible understanding between *Michael* and his Angels, and the Dragon and his Angels, or between the seed of the woman, and the seed of

the

the Serpent: Why? because in the knowledge of these two distinct seeds, sons of generations, depends a general understanding of the spirit of the Scriptures; therefore let thy ear wait on thy eye, and thy heart on both, for now I shall unlock that secret Cabinet that hath not been opened since the creation till this last Witness; therefore attend and take notice that it is a general opinion amongst learned men, that the Serpent which appeared unto *Eve*, was one of the beasts of the field which the Lord God had made, and that the devil was an invisible spirit which entred into the body of the Serpent, and spake those subtile speeches through his mouth, and so caused the woman to eat of the fruit of the natural Tree which the Lord God had forbidden, and tempting her husband to eat of that fruit with her, it operated that venomous evil in them, and all mankinde. [*Note*] Oh the gross darkness that possesseth the learned men of this perishing world, you know that the Scriptures are generally ex-

pressed

pressed in natural terms, for the manifestation of spiritual things to the weak comprehension of sinful mortals, and yet notwithstanding, the natural wisdom of this world would perswade men to understand them exactly in the letter, because they measure the glorious things of eternity by their rational learning onely, as aforesaid; but to enlighten thy understanding, minde Scripture-records, how that Christ is called a Lyon, a Lamb, a Stone, a Door, a Way, a Vine, a green Tree, and such like expressions in reference unto spiritual meanings; also you may read evil-minded men are sometimes called by the names of Devils, Dragons, Vipers, Serpents, Dogs, Swines, fruitless Trees, and such like, according to that of *John* the Baptist, when he said, *Now the ax is laid to the root of the Tree, every Tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire*: So likewise you that are spiritual, may know that, yea, that Angelical reprobate, by whom *Eve* was deceived,

was

was called a Dragon, an old Serpent, the Devil and Satan, a Deceiver, or the Tree of knowledge of good and evil; and such like names suteable unto his curſed nature; ſo that the naked truth is this, that Serpent that tempted *Eve*, was that Angelical Dragon-devil beforeſaid, which the Lord God from the higheſt heavens caſt down to the loweſt earth, where there, as beforeſaid, he bewitched *Eves* innocent ſoul; for if you know what you read, you ſhall finde three prevalent arguments perſwading her to conſent unto the Serpents language:

1. *The Tree was good for meat.*
2. *It was pleaſant to the eyes.*
3. *It was to be deſired to make one wiſe.*

But before I write of the three ſecrets hid in the Angelical temptation, give me leave to ſpeak a little of the diſpenſation of the ſecret wiſdom of God to his choſen ones: You that are of the ſeed of Faith, and none but you, doth know that in the Divine will of the infinite Majeſty, there is a twofold operation, whic

is this, minde what thou readeſt, this is a great myſtery, When the wiſdom of God ſeeth fit to reveal a Divine ſecret to his own ſeed, then his holy Spirit is all active, and when he ſeeth fit to obſcure it from them, then his Divine Spirit is all paſſive: Why? becauſe for the manifeſtation of his infinite power and wiſdom, that he can create light out of darkneſs, yea life out of death with a glorious advantage: For underſtand this, that if the glorious Creator, for the tryal of his creature, ſhould leave the moſt experimental man that is, to his own inſpired light, and ſuffer him to be tempted to that evil of murther or adultery, & overcome thereby, he muſt of neceſſity loſe that former joy and peace of the divine light or love of God in him, and in the room thereof, both ſee and feel nothing but ſpiritual darkneſs, with a ſecret fear of eternal death, until the light of life appears again, with a new aſſurance of a glorious deliverance from that ſinful darkneſs and fearful death, as foreſaid; truly whatever man ſhall imagine

gine to the contrary, as sure as there is a God, this was the condition of both *Adam* and *Eve* when they were defiled with unlawful lust one towards another, by that subtile temptation of that Serpents counsel, called the Tree of knowledge of good and evil.

Again, though it is said, It was a Tree to be desired to make one wise, yet you may know that the soul of *Eve* was not of a desiring nature after wisdom in her creation, because she was all divine satisfaction in her self, therefore that desire of tasting of the fruit of a Tree, to make her wise as Gods, to know both good and evil, proceeded onely from the rational nature of an unsatisfied spirit of the Angelical Serpent; for this I would have you to understand, that at that time when *Eve* was tempted to evil by the Serpent, she was wholly left to her own strength, & it was the seeming glory of his Angelical language that over-topped her present light, and begot that desire in her understanding, through which her soul was moved

ved with a powerful desire to make tryal of his Serpentine counsel, and to taste of his spiritual meat, so highly exalted by him: Why? because to her received new thoughts, she had not heard so glorious a language before. *Also the Tree was pleasant for sight*; yet before that glittering Serpent appeared, *Eve* wanted no satisfaction in beholding the man *Adam*, but she looking a little too long upon the comlines of his form, through his infused Witchcraft, her soul was ravisht through his Angelical person.

Again, *it was a Tree whose fruit was to be desired to make one wise as Gods, to know both good and evil:* Now minde the pretended meaning of the serpent in those words, was this, If she did but taste of the fruit of that Tree, it was so full of divine vertue, that she could not only be like unto God, but she would be as a God to her self, also to know all that was to be known, whether good or evil, within her own soul; but the truth is, the Serpents secret intent was this, that when she had tasted

tasted of that forbidden fruit, she should with him both know and feel in her own spirit, the difference between light and darkness, life and death, love and envy, peace and war, good and evil, or God and devil; likewise observe since *Eve*, the natural mother of all man-kinde, was overcome by lust, through the subtilty of the Serpent, hath not many a poor innocent virgin, or virgin-wife in like maner been deceived through the comelinesse of mens persons, and their Serpentine languages, by perswading them that they loved them above their own lives, and of giving them such content they know not of; or if they deny them, it will be their death, yea, telling them, All men are but one man, and all women are but one woman, and therefore it is purity to be free unto all, and that they are in the greatest bondage which are united unto one onely; I say, hath not these, and such like cursed counsels, occasioned many innocent soul to betray their virginity, or virgin-bed unto their perpetual sorrow

and shame afterwards; Just thus was it with the virgin-wife *Eve*, though it may seem strange at the first unto many that shall read this Epistle; yet you know the Scripture saith, *That she seeing the Tree good for meat, and pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof, and did eat*; that is, When the innocent soul of *Eve* was overpowered with the Serpents subtile language, as beforesaid, her spirit did consent unto him to come in unto her, and take full possession of her, to be her God and guide in stead of her Creator: Truly in this case the Virgin *Eve's* condition may fitly be compared unto the Virgin *Mary*, for you know after the Angel had told her, that without knowing of man, she should be with childe, through the power of the most High overshadowing of her, how easily was she intreated, not onely to have it so, but also how exceedingly did her soul rejoyce with the very tidings thereof? Again, if men look with a spiritual eye between their Angelical salutations,

you

you may see more seeming glorious injoyments in the unclean angel greeting of Eve, then in the holy Angels saluting of *Mary*: Again, though men or Angels should gainsay it, from the spirit of truth it self, I shall declare the very sense of this secret in plainness of speech [which was this] As soon as ever Eves innocent soul, through the permissive power of God was overcome to consent to the Serpents cursed councel, his Angelical person entered into her womb through her secret parts, and being united to her soul and body, his serpentine nature dissolved it self into her pure seed, and defiled her throughout, and so became essentially one with her; through which naturally she conceived a Serpent Dragon devil, into a man child of flesh, blood and bone; and brought forth her first begotten son of the Devil, yea the very Dragon, serpent, devil himself; and called his name, according to his nature *Cain*, or cursed, though ignorantly she said she had received a man from the Lord: So likewise on the contrary, the

womb of the Virgin-wife *Mary* was honored with the onely wise Angelical God himself, through which her polluted nature was not onely cleansed whilst he was in her womb, but also by vertue of the Divine power, she was enabled to conceive his glorious majesty of her seed, into a holy Babe of unspotted flesh, blood and bone, and in his season to bring forth her first begotten Son of God, and call his name, according to his nature, *Emmanuel*, *Jesus*, or *Blessed*; so that you which are truely and inwardly baptized with the true knowledge of the holy One of Israel, may see in some measure what is meant by the two Scripture-seeds, the Angelical devil first became a man-child, and the Angelical God afterwards became a man-child: thus the most holy God abased himself in the very womb of a woman, that he might first or last destroy the power of that serpentine reason, or lying imagination in all his elect Israelites.

Thus,

Thus, if you be not stone-blind, you may clearly see that the serpentine angel when he tempted *Eve*, was no homely beast, as men vainly imagine from their beastly reason, but he was a spiritual body, and appeared unto *Eve* in form like unto a glorious God or man. Now if you be unsatisfied as touching the Angelical serpent, consisting of as large a compass as the person of a man, and yet could enter into the womb of Eve through so narrow a passage, as is declared by me; I shall answer thee in those sayings of *Nicodemus* to Christ, *John* the third, where he saith, *How can a man be born when he is old, can he enter the second time into his mothers womb, and be born again?* As our Lord answered *Nicodemus* unto his fleshly question, so likewise from his own light in like maner, I shall make answer unto this: Though the body of the Angelical Serpent in his length or breadth was as a man is, yet you may know it was not of a gross substance as man is, but it was a spiritual body created in another world, for though

the bodies of the mighty Angels are in forms like men, yet you may know that they shine like unto the Sun or a flame of fire, being formed in a Region of a more higher nature then this, therefore they are of motion more swifter then thought, &of a pure, thin, or bright fiery nature; so that with great ease they pierce through a narrow passage, at the divine pleasure of the Creator: So likewise it was with that Serpent tree of knowledge of good and evil, for though his created purity was become all maner of imaginary impurities, through his outcast condition, yet you may know that his form was of a more fiery brightness then that of *Adam*, or else *Eve* could not possibly have been deceived by him, as aforesaid; also his body being spiritual, though his nature was carnal, there was no let to hinder this descending into her womb, to bring forth the Creators secret purpose of two generations, coming through the loins of one woman, to make an everlasting distinction between the transcendent glory of respection,

spection, and shame of rejection.

Again, though the Angelical Serpent descended into the womb of *Eve*, yet you may know that his ascending nature was utterly lost; so that in stead of his ascending upward into that habitation of ravishing glory, from whence he was cast, he was ignorant of it, and of that God and his mighty Angels, as if he had never known them in the least; therefore he imagined his serpentine subtilty, to be the onely wisdom then in being, and this world to be the onely heaven: Thus all the seed of Faith may be satisfied, that the Devil that was, is, or at the resurrection shall so rise, is in the form of a man, and this *Cain*, man-devil, in process of time, married and begat sons and daughters, so that there shall not onely be a male, but female devils also; yea, since there hath been, and now is legions, yea millions of legions of his seed, in the forms of men and women, and that as comely persons as ever were born of a woman. O then ye seed of *Cain* look about you, and se-

riously lay to heart, how rashly it hath, and now at this day is preached, and by you believed, that the devil was long before man was created, as also that the devil had never the form or shape of a man, but as it pleased Master Painter to draw him forth in such a form, that when the devil knows himself to be a devil, thou wilt see the cheat of both the Limner and his Picture.

Notwithstanding it hath been infallibly proved, that there is no other devil but what is in men and women, yet it is made known unto me the various pleas and excuses (why, or wherefore) the generation of *Cain* have endeavored to finde out a devil before, and without man: First, because that which is a devil, is in antipathy to God, so a professed enemy to his glorious person; also the very name devil, is a frightful cursed name, a name that is a terror to all sober-minded men; therefore to cloke their cursed deviliſh actions, and that they may not be noted by the righteous *Abels* to be devils, this deviliſh

vilish generation atribute it to a devil without them.

First, It is by them supposed, the devil is a deformed creature, of an ugly shape, with a cloven foot, *&c.* and therefore, say they, it cannot be a man or woman, for they are comely, beautiful creatures.

Secondly, It is by them believed, that the devil can transform himself into any form, and appear, where, how and when he pleaseth; therefore it cannot be that man should be the devil, in that man can do none of these things.

Thirdly, say they, The devil is in hell tormented, and torments all that he can captivate in his bounds, but we are upon the earth, not tormented, neither torment we any man.

Fourthly, say they, The devil is a wicked cursed blasphemer against God and all that is good, yea the devil is a living, murthering persecutor of the children of God; therefore it cannot be that man should be this devil, in that he is a true worshipper of God, and is reverent

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of his name, no blaſphemer, or perſecutor of his people.

Fifthly and laſtly, The greateſt Appeal the ſeed of *Cain* can make for himſelf, is this, If there be no other devil but what is in men and women, then, ſay they, Kings may be devils, Magiſtrates devils, Merchants devils, Lawyers devils, Soldiers devils, Doctors devils, and Preachers devils, and ſo in concluſion there may be few other in this world that at the day of judgement ſhall be raiſed, but devils.

From theſe and ſuch like, hath that proud ſpirit of Reaſon in them corruptly imagined a Devil after their own fancy, and have chriſtened him *Devil*, yea, and given him a place of abode, either under the earth, in the hollow of the earth, in the depth of the waters, or in the air, or ſome place they know not where; and this is becauſe they would not have God nor his people take notice that they are his ſeed: Theſe and ſuch like, are in ſome meaſure ſatisfactory to the ſpirit of Reaſon, that there is a devil without them,

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beſides them, and contrary to mans form.

Notwithſtanding, it hath been ſufficiently maintained, nay, againſt all Gainſayers proved, what the firſt deſcent or riſe of the Devil was, which never any ſince the foundation of the world could reveal till this Laſt Witneſs; yet for thy further ſatisfaction, I ſhall in ſhort anſwer thoſe thy frivolous Pleas and Excuſes.

Firſt thou pleadeſt, *The devil is a deformed creature, of an ugly ſhape, with a cloven foot*, &c.

Anſwer. This is one of the imagined whimſies of the ignorant and learned in theſe days; this is one of the Scar-crows and Bug-bears believed, and ſo reported by his own ſeed, that the devil cannot be a man, in that he is a deformed beaſt; and yet not any of you dare avouch unto me where, when, and in what ſhape thou ſaweſt him, but in that thy ſoul is clothed with that ignorant dark devil within thee, thou apprehendeſt and imagineſt ſtrange appearances without thee, inſomuch that an old Tree in the night is ſuppoſed a devil

vil unto thee : where this ignorance of a true God and a right devil hath taken place, oh how fearful is that ſoul of ſomething without it, when the riſe of thy fear is really within thee ! As conſider, what is the cauſe that a ſoul cries out, *The devil, the devil ſtands before me, waiting to carry me away with him*, and all that are with thee beholds nothing but thy ſelf frighted and tormented by the devil within thee : for my ſeed-ſpring declares unto thee, there is no ſuch thing as is ſuppoſed by thee; but that devil that ever was, is, or ſhall be, is for the moſt part as comely a creature as walks in *London* ſtreets, and hath as neat a foot and a a hand as any Lady in the land, which ſhall appear more at large in that Chapter that treats of the ſeed of *Cain*, his education or bringing up.

Again, It is by the Seed of *Cain* believed man is not the devil, *in that*, ſaith thou, *the devil can transform himſelf into any form, and appear how, where, and when he pleaſeth.*

Anſw.

Answer. If this were true, as it is not, it were nothing advantagious unto thee, in that I can in truth and reality instance one remarkable Devil-man now living, whose name is *John Robins*, that did more deviliſh exployts then any conceited devil without thee: Sometimes he did preſent the form of his perſon riding upon the wings of the winde, like unto a flame of fire; alſo he did preſent unto ſome in their beds a great light, like unto a flame of fire over all the room, that they have been compelled to hide their faces in their beds, fearing they ſhould be burned; but when they hid their faces in their beds, the light did appear more brighter then before: alſo he would preſent unto them Half-moons and Stars, and ſometimes thick Darkneſs, darker then any natural darkneſs whatſoever: alſo he did preſent in the day time his head onely without a body, to a Gentlewoman in her chamber, preſenting unto her, to deceive her, the forms of ſtrange beaſts, as namely dragons, and ſuch like: much more might

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be ſpoken of his deceits in this kind, how many great lying ſigns and wonders this prince of devils was acted forthfar beyond all his curſed ſeed, though a great many more hath aſſumed to raiſe various appearances, yet notwithſtanding all this the fundamental was in themſelves; as thus, A real devil within them, but an imagined devil without them; and thus their conſciences being ſeared, they ſeek to make others in faith with them, that they can raiſe a devil without them, which at the great day they ſhall finde it to be a cheat that ſhall burn in their ſouls and bodies more hotter then any fire and brimſtone.

Again, thou ſayeſt, *The devil is in hell tormented, and torments all that he can captivate in his bounds, but we are on the earth not tormented,* &c.

Anſw. This thy plea thou haſt received from others as wiſe as thy ſelf, that knows no more of a hell without man, then of a heaven within man; for alas poor deceived ſoul, thou apprehendſt a devil thou knows

knows not what, and a hell thou knows not where, for the learned or the proudeſt of his ſeed little think or can believe, that their body ſhall be their hell, and their ſpirit or ſoul ſhall be their devil, ſhut up cloſe priſoners on this earth tormented to all eternity: neither ſhall you the ſeed of *Cain* believe that your cheats, oppreſſion, adultery, ſwearing, drunkenneſs, and perſecuting this infallible truth, with all other of your filthineſs, ſhall be that fuel that ſhall burn more hotter then any natural fire in this world? And as touching that, whereas thou ſaith, *We are upon the earth not tormented.* Alas pititous ſoul! though all the ſeed of *Cain* are not tormented alike, by reaſon of long habit and cuſtom, through which thy conſcience is ſeared, that no ſmall ſin will torment thee, but there are thouſands of thy brood that have an earneſt peny of that they ſhall be hereafter; otherwiſe what cauſeth the hideous, doleful ſighs, groans and cries of many of your ſeed in health, but much more on thy bed of ſickneſs, concluding in thy

felf, I am damned, I am damned to all eternity, finding in thy felf no peace, in that thou knows not the God of peace, neither haft thou walked uprightly in doing to others as thou would they ſhould do to thee, but have either publickly or privately tranſgreſſed the Law, by which thy ſin is ſtrengthened, for the ſtrength of ſin is the law; and ſo death which is the ſting of ſin, arraigns thee at the bar of thy own conſcience, reading within thy own ſoul, all thy private evils againſt God and man, nay from my ſeed-ſpring I ſpeak it, many of this curſed ſeed are ſeemingly Saints, and do live as a people that doth righteous things, and in gifts of nature, heaven-like praying and preaching, to the admiration of all that hears them, and yet they find in themſelves, if they would ſpeak the truth, what ſad torments they undergo while they live on this earth, yea ſo great in ſome, that their torment cannot ceaſe till the ſoul make away it ſelf: As touching this I ſhall remind you of one remarkable accident, which

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many in *London* this day can witneſs the truth of what I write, *Thomas Gun* by name was the man, who for gifts and parts in the Miniſtry, as alſo for a civil life, did equalize all the teachers of the Baptiſts, if not excell them, and yet at that very ſame inſtant was guilty of adultery, and that for a long time deceived his own ſoul and the poor woman, his torment for which could not be ſatisfied till he took a Piſtol and ſhot himſelf to death: thus it was with him, and ſo with many more little or much, are in hell, yea on this earth tormented, though nothing comparable to what thou ſhalt be at the day of Chriſts next appearance.

Again, thou ſayeſt, *The devil is a wicked curſed blaſphemer againſt God and all that is good, yea the devil is a lying murthering perſecutor of the people of God, therefore man is not the devil, becauſe he is a true worſhipper of God*, &c.

Anſ. If thou underſtoodſt what thou ſayeſt, I could ſet to my ſeal, that whoſoever is a true worſhipper of God, is no de-

vil, for indeed none can worſhip him, or be reverent of his name, but thoſe that are of the ſeed of Faith, thoſe that are eternally preſerved in peace here, and glory hereafter; for it is life eternal to know thee the onely true God, without which knowledge, none can worſhip him, or be reverent of his name; thus far I agree and ſet to my ſeal, that this man is no devil: but alas, how many of theſe are in this periſhing world, though millions of thouſand thouſands make a ſhow and a talk of a God, yet very few there are that knows him as he is, a glorious perſonal God, ſo that true was that ſaying from the Lord in *Iſaiah* 10. 22. *For though my people be as the ſand of the ſea, yet a remnant of them ſhal be ſaved: Fear not my little flock, it is your fathers pleaſure to give you a Kingdom: One of a tribe, two of a City*; ſo few are thoſe that knows the true God, that they are but a handful to them that knows him not. But now to the Query in hand, *The devil*, ſaith thou, *is a wicked curſed blaſphemer againſt God and all that*

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is good; from whence thou concludes man cannot be this devil, in that man is not so wicked as to curse and blaspheme God; what if I can find out such men that hath, and at this day will curse God to his face? is not this sufficient to convince thee there is no other devil but what is in man? for I'le assure thee there is some this day in *London*, and Country also, that in my hearing hath said, God is a devil, and that he hath done that he cannot make good; that God is a tyrant, a Cock and a Bull, a Horse, and all such like cursed terms; also that devil man hath said, *That if God did damn him, he would damn God*; nay, it hath been spoken, *That God durst not damn him, and that God was more beholding to him, then he was to God*; Also a man hath said, *That the blood of Christ was of no more value then the blood of a dog*, if these be not the seed of *Cain*, and at the great and terrible day shall be raysed devils, then let them say the Lord spoke not by me; nay, there is

a swarm or brood of this curſed ſeed of *Cain*, that deny a God, or at leaſt they make him a cloak for all their laſcivious luſt, running after the ſteps of their father *Cain* in all manner of wickedneſs: And what is their ſaying, If I can but have my Money-god, let it come right or wrong its all one to me, I will not put it forth to uſury, but I will ſpend it freely upon my luſt; and as for this glorious perſonal God, I own no ſuch God, for what ſay they, Our God is an infinite formleſs ſpirit, or an infinite nothing, or an infinite all; that is to ſay, all in beaſts, all in fiſh, all in fowls, all in herbs, trees, and plants, all in men and their wickedneſs too; even thus this curſed ſeed do believe that juſt, holy, glorious God, to be the Author of all their uncleanneſs, ſo that true is that ſaying, *Pſal.* 50. 21. *Thou thoughteſt I was altogether ſuch a one as thy ſelf*; but at the mighty day of my account, thou ſhalt then have all thy ſins ſet in order before thee, and the ſentence of this deſpiſed God, paſs upon thee.

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And whereas thou saith, *The devil is a murthering persecutor of Gods precious ones*: Well, what devil was that, think you, that from the beginning to this day persecuted the people of God? was it a devil without man or in man? Surely the Scripture with our experience, can to any sober man make it appear, it was no other devil but man: As instance, who persecuted the Prophets of the Lord of old, was it not the Priests and Elders of *Israel*? Who was it that persecuted Christ Jesus? was it not their children the holy devout Jews, that murthered the Lord of glory? Who persecuted the Apostles? was it not the same generation of the cursed seed of *Cain*? Who put the Martyrs to the fire? was it a devil without a form, or was it not a devil in Queen *Marys* form? Who is it now that persecutes the substantial light or life of the seed of faith? is it not the devil in man, or man-devil? Nay had it not been for the late Lord Protector, whose soul was merciful to tender consciences: O

had it not been that God had honored him before and above all, in wisdom to go in and out before Parliaments, and the Priests of this Nation; what a bloody persecuting day had here been in *England*: and yet you cry out of the devil for a persecutor, when it is the devil in you; so that you see there is no other devil but what is that cursed seed of *Cain*. O therefore look about you, for the devil that you fear, is in you.

Now to the last and greatest appeal the seed of *Can* can make for himself, is this, *If there be no other Devil but what is in man or woman, then Kings may be devils, Magistrates devils, Lawyers devils, Merchants devils, Soldiers devils, Doctors devils, and Preachers devils, and so at the day of judgement, few other but devils shall arise.*

Answ. What a Catalogue of great men is here recorded, thou supposing such men as these, its pity to damn them, or at least God will have more mercy on them, then on the poor ragged seed of *Cain*,

Cain [and that becauſe] of their greatnes: Surely, if poſſible, thou wouldſt turn God from being God, and that becauſe he ſaith, *He will have mercy on whom he will have mercy: And with our God there is no reſpect of perſons*; So that mark what is ſaid, What is a King? what is a Magiſtrate? what is a Doctor? what is a Lawyer? what is a Soldier? what is a Merchant? what is a Preacher? though their houſes be full of gold and ſilver, and their body richly clad with Jewels and raiment? What is all this to the Judge of Juſtice? its but as filthy raggs, no nor the perſons of ſuch men are no more eſteemed then the dunghil begger; Nay, what doth the Lord ſay, *Not many wiſe, not many mighty, not many noble men ſhall be ſaved*, but the poor perſecuted for his names ſake, are his beloved: Again, he ſaith, *It is eaſier for a Camel to go through the eye of a needle, then for a rich man to enter into the kingdom of heaven*: Do you hear, will ye believe, or underſtand that theſe ſayings needs no interpretation, how-

ever you may slight it, take notice that what I now say, you shall finde it, that since God became flesh, there is no promise in Scripture to those that truly knows him, and so professeth him, shall be rich in this world; As find me out ten among ten thousand, from the first of *Matthew*, to the last of the *Revelation*, that were true believers, so living and so dying; I say thou canst not find out half that number that were really of the seed of faith, and rich in this would, so few they were then, and so few now, that I think it should make the rich of this world to tremble, for though you can pass the Scripture, with some evations of your own, and defer the application of them as concerning your selves, yet from my Seed-spring, this you shall know, that those sayings, *It is easier for a Camel to go through the eye of a needle, then for a rich man to enjoy in his own soul the eternal truth*, there being such antipathy betwixt them, that they accord like two contrary elements, *viz.* fire and water, no society

till one hath conquered the other: As inſtance, the riches and glory of this world, it elevates the ſoul beyond its bounds, it finds ſo much content here, that that truth that will not maintain this periſhing fleſhly glory, with all its luſt and pride; Oh it is as hard a ſaying as that of Chriſt to the young man in the Goſpel, when truth preſents it ſelf to a rich worldly man, and yet this man a great profeſſor of the letter, and makes a great flutter in vain repetition to a God thou knows not; yet I ſay, when the eternal truth tenders it ſelf to thy ſoul, in a poor perſecuted diſtreſſed condition, and tells thee I the Lord of glory had not a bed to lay my head on, and thoſe that will raign with me in that endles glory to come, muſt forſake all, & take me for their pattern; and as for the riches here, make as good ſhift as thou canſt, provided thou doth as thou would be done to. Oh ſaith the rich ſoul, This is a hard ſaying indeed, for let me be of what Art or Calling ſoever, if in that Art or Calling I do righteous things, I ſhall

be poor enough in this world, for I finde in my Art and Trading, that all men that grows rich, hath got it by cheat and deceiving those they have to deal with; for if a man deal justly, he shall have much ado to maintain his family; therefore well might the God of all knowledge say, *Not many rich, not many noble, but the poor shall enter in at the straight gate*; for the way, the path, the gate, to the possession of the real durable truth is so narrow, that the soul with its body must enter in pure and undefiled, not laden with cheats and deceits, as thousands at this day strives to enter in, and are not able for want of their certificate, that golden Rule, *In doing to others as thou would others should do to thee:* Now if thou say, *Where is that man, or how is it possible for any man to perform this?* I answer, I can both show thee the man and affirm it is possible, for since I have known the true God, and been made obedient to the rule thereof, mark what I say, I have not to my knowledge, done that to another, which

which I would not the same party should do to me; and for the possibility thereof, it lieth in thy power to do, minde what I say, It is as possible for thee to do justly as unjustly: As instance, thou having a friend that reposeth confidence in thee, and declareth the truth of his business unto thee, concerning which he entrusteth thee to do for him, as if occasion require, thou would have him do the like for thee; now the occasion upon which thou art imployed, is a business of great advantage, as a bargain of Land, Merchandize or otherways, which if thou deal with him as for thy self, sufficient benefit will acrue thereby; but now in the managing of this his affairs, thou findst thou canst gain for thy self twenty pound more or less, and yet thy friend shall accomplish his desire, cheaper then if he had aggitated the business himself, and as touching this thy pretended plain-dealing, and seeming honesty, thou hast contrived a way that he shall never know of it, but account himself as much obliged

liged to thee for this thy great kindneſs and juſt dealing with him, as if it were really ſo. Now ſpeak for thy ſelf, was it not in thy power to give him all or no, and deal plainly? was this any kindeneſs or juſt dealing in the leaſt? or hath it any relation to that Golden ſaying of Chriſt, *Matth.* 7. 12. *Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them, for this the Law and the Prophets:* No, no, thou wouldſt never imploy him more, but judge him, and ſo look upon him as the ungratefulleſt man living upon the earth; therefore look to thy own ſoul, how it ſtands related to that golden rule aforeſaid, that whether thou finds in thy ſelf a deſire of revenge towards him, or if ever occaſion of ſuch an account be tendered to thee, thou wilt ſerve him the like; I ſay be thou what thou wilt, thou maiſt ſhake hands like *Simeon* and *Levi*, brethren in cheat and deceit; as thou may call to minde one remarkable curſed rule betwixt buyer and ſeller, as thus, Suppoſe thou be the ſeller,

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nd I the buyer, I come for ſuch a Commodity which thou haſt, I ask thee the price that thou canſt afford it to live by, hou doth proteſt, as thou intends to be aved, it coſt thee ſo much, I having no experience, and believing thee, gives thee hy price, when thou knows, thou haſt heated me both in the goodneſs of the Commodity, and the price; now judge hou if this be as thou would have another ſerve thee? or doſt thou think for all hy long prayers and heaven-like carriage, that theſe ill gotten riches, by which thou art grown great on the earth, hat ſuch as thou ſhalt enter the ſtraight gate, or that thou ſhalt riſe a rich, glorious-Saint at the day of judgement? then I may ſay in vain was it for me, to forſake a hundredth pound a year, and expoſe my ſelf and children to ſtrayts, becauſe I couldnot cheat; for I tell thee, if to do juſt and unjuſt be all one, then I ſay with *Paul*, *Of all men we are moſt miſerable*, when we might be rich, to live poor here, and be damned hereafter. Oh no, no, as ſure

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as God is God, thou shalt know, that so continuing and so dying as a cheat, shall have all thy hea en here, and everlasting torment hereaft r; therefore wonder not why it is a hard thing for Kings or great men to be saved, but rather wonder that any is saved: As take account from *Saul* the first King of *Israel*, to the coming of Christ, and observe seriously how many of them shall arise Saints; also take notice from Christ, to the raign of the Lord Protector, thou shalt find it is a hard thing to deal justly and be rich in this world; certain it is, from experience I find it so far different, yea, so contradictory, that from the seed of Faith I speak it, to deal justly thou cannot be rich, but poor in this world, and yet what striving here is to be rich, yea wise and great in this perishing world, not in the least laying to heart that saying of *James* 5.1. *&c. Go to now ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments moth-eaten; your gold and silver is cankered,*

kered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last dayes; ye have lived in pleasure on the earth and been wanton, ye have nourished your hearts as in a day of slaughter, ye have condemned and killed the just, and he doth not resist you.

Now look about you the seed of *Cain*, and tell me to whom was this spoken, or whom doth this concern, if not the great men of the earth, or rich men of this world; and yet how few of you do consider that destruction will be the end of this thy fleshly perishing glory? Alas, what though thou live thirty, fourty, fifty, or eighty years, this know, thy glass is a running, thy brave time will have an end, and to thy bed of sickness thou must be brought, when then all thy rich robes and precious Jewels may hange by thee, but thou canst not make use of them, and in room of them death prepares a garment for thee. O then, even then, is a believers joy, which now is thy sorrow; for in stead

of ſpeaking peace to thee, they will be a witneſs againſt thee, yea, a declaration of dreadful things concerning thee, reminding thee of all thy proud thoughts and lofty looks; as alſo how thou haſt ſpent thy time in pleaſure on this earth, and been wanton in the day of judgement; yea, cruel in the day of mercy in condemning, yea, killing the Juſt, that bleſſed ſeed of Faith; now if theſe men ſhall be ſaved, and if thoſe works ſhall be juſtified, that is recorded in *Mic.* 3. 11. *viz.* abhorring judgement, perverting all equity, judging for reward, teaching for hire, divining for mony, grinding the faces of the poor, enriching themſelves in the ruine of others; I ſay, if ſuch great men as theſe, that have here enjoyed all the pleaſure and glory of this periſhing world, ſhall enjoy that immortal raviſhing glory in the world to come, then minde what will follow, then in vain were the Scriptures written, and to no purpoſe was thoſe great ſufferings of our Lord Jeſus, who ſaith, *Mat.* 19. 29.

And

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life; and then in the same Chapter, Christ shews from the young mans going away sorrowful, *How hard a thing it is for a rich man to enter*, yea, saith Christ, *A rich man shall hardly enter into the Kingdom of glory*: and in *vers.* 27. when *Peter* said, *Behold we have forsaken all and followed thee, what shall we have therefore?* now you may read his answer was this, *That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones*, &c.

Now in all these words, expound, or interpret which way ye can to stile your fears of death, and your dreadful portion at the great day, I say from the Lord of glory you cannot find any colour or tittle in the least that doth encourage or give any admittance to a worldly minded rich

man, for if you minde what you read, you ſhall find all the promiſes here, or in Scripture elſewhere, doth onely appertain to ſuch that hath forſaken all falſe worſhips and falſe Chriſts, and hath renounced all unjuſt ways or means whereby he hath enriched himſelf, yea he that hath ſlighted a good name with the credit of this world, and is not onely ready to perſecute, but be perſecuted for that glorious, yet deſpiſed man Jeſus; I ſay from the ſpirit of Faith, all the promiſes of the Lord in Scripture doth onely belong to theſe poor deſpiſed ſcum of the earth, as in theſe words, Thou *Peter*, or ye my diſciples, or any other of my precious ones, that hath loſt all for me, you are thoſe that ſhall have all gain by me, you ſhall have everlaſting life, and be with me in my Kingdom, yea in glory like my ſelf, as mind that ſaying of *James* the ſecond chapter and fifth verſe, *Hearken my beloved brethren, hath not God choſen the poor of this world rich in faith, and heirs of the kingdom, which he hath*

hath promiſed to them that love him?

Now what can be ſaid more, or what more wouldeſt thou have God do for thee? wouldſt thou have him unjuſt, or contradict his own word? then be content with thy rich glory here, and let us have our glory with our God; we grudge not at thy greatneſs in this world, no nor thou ſhalt not hinder us, or detain us from our portion of glory to come, thine is almoſt at an end, ours is yet to come; and ſhall never end; therefore be not deceived, thou canſt not live the life of the devil here, and live eternally with the Lord hereafter: then, as I ſaid before, ſo againſt men and angels I ſhould ſay again, that ſuch as I had better never been born to deprive my ſelf of ſuch a livelihood, as I might not have been inferior to many, and all to live upright and juſtly in this my ſtrange country, which now I am deprived of all; Surely, if it were ſo as ſome of *Cains* curſed brood doth ſay, and binde it with an oath, That all ſhall be ſaved, then poor *Paul*, and the

poor Prophets, and we in theſe days, have made a ſad exchange, but as ſure as God is God, whoſoever thou art, be thou Ranter or Quaker, King or Beggar, thou ſhalt finde at the day of our Saviours appearance, that thou ſo dying, ſhalt never be ſaved; and then if it were poſſible, thou wouldſt ſay what I here write, is truth, and ſuch as thou art found lyers.

Now one word more to this laſt plea of the ſeed of *Cain*, and ſo as touching this point I have done, which is this: If there be no other devil but what is in man or woman, then thou ſayeſt, Kings may riſe devils, Magiſtrates devils, Lawyers devils, Soldiers devils, Merchants devils, Doctors devils, yea and Preachers devils, theſe being for the moſt part the richeſt men of this world; and the Scripture in many places extending its language only againſt ſuch men, may cauſe not onely a ſuppoſition in the ſeed of faith, to judge according to the tenor of the inſpired Writ, but alſo a terror upon the ſouls of rich men, in that Chriſt compareth riches

to

to bryers and thorns, as in that parable of the sower, *Mat.* 13. 22. where he saith, *And the cares of this world, and the deceitfulness of riches choak the word, and it becometh unfruitful,* riches being such a snare and deceiver of the soul, may justly, and that not without suspition, cause a serious examination, whether riches be not the onely instrument, why or wherefore the true God nor his word doth not take root within thee: where there is so much fulness of the treasure of this world, there can be no admittance for the treasure of God, ye cannot serve two masters, and that because the riches of this world is in antipathy to the riches of heaven, in that one is perishing, the other everlasting, the one clouds or draws the soul from God, the other expells mists, and draws the soul to God; so that Christ knowing it was the greatest tryal and snare to the soul, doth declare it a hard thing to enter, yea so difficult, that since he took upon him the form of flesh, there hath not, nor now is, not one of ten thou-

sand knowing the true God, that shall be much troubled with the riches of this world; for where riches is, there must be a mighty power of faith keeping the soul in obedience to its God, and that because where there is riches, it requires the creatures whole attendance, to give all care and diligence that possible may be, to augment it, or at least to uphold the stock or principle, in so much that it makes him uncapable to cast his whole care upon the God of endless riches. Now to conclude, there is one thing more of great concernment to be seriously laid to heart by these rich men, which is this.

First, How thou camest to this thy greatness, whether it was by birthright, or inheritance, as the eldest son.

Secondly, Whether it came by thy acute subtile wit and ripe ingenuity, in improving thy Art or Calling, by which thou wert capable of, by which fleshly wisdom of thine thou art possest in thy riches?

Ans.

...ll from my ſeed-ſpring
give ... reſult of my thoughts as
touch... ...nee, and as ſure as God is God,
thou ſhalt finde what I write is truth.

1. For the firſt, Suppoſe in my condition, as I am, kindered or friend, ſhould unexpected by me, give me a thouſand pound a year more or leſs, now it is juſt in me to receive it, and poſſibly as juſtly I improve it, onely here conſiſts the danger, that if by theſe riches my ſoul is drawn from God, and more delighted in the pleaſure of my riches then God, ſo that I think my ſelf a great man, and now am grown lofty, hard-hearted, and ſuch like corruption attends me, in ſo much that not onely my ſelf, but likewiſe my neighbors, takes notice that I am not like the man I was before.

So that now thou that hath thy greatneſs ſucceſſively, is not by Scripture condemned, provided it prove not a ſnare or a thorn to choak thy ſoul, by having ſuch a deep impreſſion in thy heart, that the infallible truth cannot take root in

thee

thee, onely here is the haz[illegible]id, if thou use it as though th[illegible]nor, which is no easie thing, yet if th[illegible]canst make use of it to the glory of our God, by feeding the hungry, and clothing the naked in the name of a Prophet or a righteous man, so said, and so done, thou shalt have a Prophets or righteous mans reward, which is eternal life in the world to come; I say if these things, in the enjoyment of thy riches, are performed by them, then it may be thou art one of those few of the rich and noble that shall be saved: But,

2. Thou that hast got thy riches by thy subtile wit, is much different from the other, in that the first was freely given, so that he came justly by it; but as for thee, thou best knows how thou cameſt to thy greatness; for thou hast heard, as aforesaid, it is a wonder for a man to do just and upright things, and yet grow rich; therefore the Scripture calls thee to account, and that the more thou mayest remember not many years ago thou wast

but

but a poor Journy-man of thy Trade, not worth a groat, but in debt, and now in theſe few years thou art worth thouſands.

O friend, deal plainly with thy ſoul, though thou may hide it from man, thou canſt not hide it from God, for thy ways are naked to his glorious piercing eye, that although thou may blind man with thy fair carriage and ſugared pretences, ſeemingly gilt over with holineſs and purity of life, yet for all this our glorious perſonal God doth know, and in thy conſcience will read, how many thou haſt cheated and murthered to make thy ſelf great by undoing of others: In this thing are not moſt of your Doctors over ſhoes and boots in this crying ſin, in taking a crown for that which coſt but ſix pence, and not onely ſo, but for want of judgement and mercy, deſtroys the poor creature, to the utter ruin of his family, ſo that thou art of that number that treadeſt in the broad way, that at laſt will lead thee to the deſtruction of thy ſoul eternally.

nally, yea world without end; and therefore take notice, that God is not afraid to call thee to account, or that he will be more merciful to thee then a beggar, because of thy greatness, or that thy white hand or fair face adorned with Silk, Gold or Silver, shall cause an eye of compassion more to thee because of that, then to a black deformed creature; No, no, our God thou shalt finde, seeth not as man seeth, neither is his thoughts as mans, if he were, then had the fair, neat, rich, proud daughters of *Sion* been respected, but in stead of a blessing, he blasted all their glory and their bravery, as you may read at large, *Isaiah* 3. from the 16 to the end, first repeating how they walked with stretched-out necks and wanton eyes, walking and mincing as you go, and making a tinkling with your feet, therefore the Lord in stead of shewing mercy, did smit with a scab the crowns of the heads of the daughters of *Sion*, yea, the Lord did discover their secret parts, and took away all their bravery of tinkling ornaments

naments about their feet, their cauls and round tires like the Moon, the chains, bracelets & mufflers, the bonnets, tablets, ear-rings, and nose-jewels, wimples, and crisping-pins, the glasses and fine linen, the vails, with the changeable suits of apparel.

O if God were a respecter of persons, here was invitations plenty: but you may read, *that in stead of a sweet smell, he gave them a stink; and in stead of a girdle, a rent, in stead of well-set hair, baldness: in stead of beauty, burning*; yea, and that with eternal burnings, shall all proud despisers of this infallible truth undergo, at the great and terrible day of our Saviors appearance; concerning which I shall open at large in the last Chapter. Thus much in answer to your Pleas, now I shall prove from Scripture the seed of *Cain* to be of the devil.

The

The devil or Seed of Cain *infallibly proved from experience in Scripture.*

II. BEcauſe of the great oppoſition that may ariſe up againſt this glorious Truth, through the exceeding pride and unbelief in the hearts of moſt men, give me leave to cite a few Scriptures in confirmation of this work in hand: In the firſt Epiſtle of *John*, the third Chapter, you ſhall find it thus written, *Not as* Cain *which was of that wicked one, and ſlew his brother:* Alſo in the 13th chapter of *Matthew* it is thus written, *He that ſoweth the good ſeed is the Son of man, and the field is the world; the good ſeed are the children of the kingdom, and the tares are the children of the wicked one, and the enemy that ſoweth them is the devil.* Moreover, in the 8th chapter of S. *John*, Chriſt Jeſus the God of Truth ſpeaketh thus, *Ye are of your father the devil, and the luſts of your father ye will do: he hath been a murtherer from the beginning, and abode*

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not in the truth, becauſe there was no truth in him; when he ſpeaketh a lie, then he ſpeaketh of his own, for he is a liar, and the father thereof.

My ſpiritual and rational friends which are ſober, was not *Cain* the firſt murthering lying man that ever was born of a woman, ſeeing no true Chriſtian can gainſay it? was not that curſed *Cain* from the beginning, that murthering devil and father of lies, ſpoken of by Chriſt aforeſaid, in anſwer to thoſe carnal Jews which boaſted themſelves to be of *Abrahams* ſeed? and were not thoſe luſtful murthering-minded Jews or Gentiles which our Lord branded with titles of ſerpents, vipers, children of the devil, and ſuch like filthy Canaanites, which proceeded out of the ſpirit of curſed *Cain* that old ſerpent, dragon-devil, and father of all the damned in this world, and not from the ſpirit of *Abraham*, though they might proceed from his loins according to the fleſh, through mixtures of ſeeds in marriages: *the ſons of God ſaw the daugh-*

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ters of men to be fair, and they took of them to be their wives. Again, though the bleſſed Iſraelites and curſed Canaanites are mixed together by carnal copulation, ſince the prince of devils became fleſh, yet you that are ſpiritual may know, that the Lord Ieſus that made them both, knew how to ſeparate them for all their cloſe union, and to call them by names anſwerable to their own natures.

As conſider, did not the glorious Creator and bleſſed Redeemer himſelf, make a clear diſtinction between two worlds or generations, when he ſaid, *I pray not for the world, but for them that thou haſt given me out of the world*; can you therefore that are ſober, imagine or think, that there is any ſpiritual ſalvation for theſe men or women, which the Saviour of the world excludes in his petition: Moreover, it is wtitten, that the Apoſtles ſaid, *We know that we are of God, and the whole world lyeth in wickedneſs*: Behold, ye redeemed ones of the moſt high God, is it not as clear as the light it ſelf, that there is

is two distinct whole worlds, according to that saying, *Then all Israel shall be saved:* a redeemed world of elect Israelites, and an unredeemed world of reprobate Canaanites, that were never truly lost in themselves, and therefore never capable of being found in Christ, according to that in the Epistle of *Jude*, where it is thus written, *For there are certain men crept in, which were of old ordained to this condemnation, ungodly men, which turn the grace of God into wantonness, and denying Christ the onely Lord, wo unto them, for they have followed the way of* Cain, *and are cast away by the deceit of* Balaams *wages, and perish in the gainsaying of* Core: Thus is it not clear unto all such that have in them any faith in the truth of the Scripture, that there is two distinct whole worlds, to distinguish between the divine glory of Election, and everlasting shame of Rejection? a cursed *Cain*, a blessed *Abel*; a subtile serpent, and a simple Saint; a scoffing carnal *Ishmael*, and a spiritual *Isaac*; a bloody min-

ded *Esau*, and a merciful minded *Jacob*; a persecuting *Saul*, and a prophetical *David*; a treacherous *Judas*, and a gracious and glorious *Jesus*, from the beginning of the world unto the end thereof; yea, and a blessed *Seth* born in the stead of righteous *Abel*, to bring forth the generation of the just, that the Lord of eternal glory, might according to the flesh, as well as the spirit, spring from a spiritual line of his own light of life eternal, and not from a rational or carnal line of eternal death in chains of utter darkness; which if it had power, according to its cursed desire, it would destroy God, elect men and angels, heaven and earth, and all in them, and it self also, rather then be subject to any, or might not onely it self bear rule over all.

But now to the matter in hand, and withal consider what you read, for it highly concerns you to look about you, that if there should be any evil angels, or devils living in the air, and a devil amongst them, called *Beelzebub* the prince of devils,

vils, then I ſay, what need any man trouble himſelf with the leaſt fear of eternal death, what wickedneſs ſoever is committed by thee; why? becauſe if a man is tempted by any devil but what is in his own nature onely, that evil ſpirit is to be eternally damned, and the man ſet free; nay moreover, if ſin or evil iſſued not from mans unclean reaſon or lying imagination within him, is it poſſible, think you, that any man ſhould be tormented, as ſome men are, with an inward burning through a ſecret fear of eternal ſufferings riſing in them, from the guilt of former evils committed againſt the light of their own conſciences; furthermore, ſeeing all men which live after the fleſh, muſt die or periſh, and that mans own luſt is that imaginary devil from whence proceeds all ſin or evil.

Without controverſie though men or angels ſhould gainſay it, there are no other evil ſpirits, angels, or devils, but unmerciful men and women onely: Again, if envy, pride, covetouſneſs hypocriſie, luſt,

and ſuch like, be the devil in man, then are not men and women thoſe devils that are under the power of thoſe evils? I would fain know from the learned men of this world, whether there are any other evil angels or devils beſides mankinde, that luſt after women, or ſilver, or honor, or revenge, or any kinde of evil whatſoever? truly if thoſe ſuppoſed wiſe men that talk ſo much of the ſublilty of the prince of the air, that rules in the children of diſobedience, could poſſibly know that their own imaginary Reaſon was that evill ſpirit or prince of all their airy diſputes concerning God, angels, devils, Heaven, hell, eternal glory or ſhame to come, which they know not of according to truth, then in ſtead of their reioycing in the approbation of many men in relation unto their natural gifts, their own ſpirits would immediately become the principle of all thoſe howling, groaning ſerpent-devils ſpoken of in Holy Writ, even in the ſight of elect men and angels in this mortal life.

Again, is it not againſt all ſpiritual or rational

rational ſenſe, that any man, angel or devil ſhould ſuffer eternal damnation for the ſin of another, or for anothers tempting him to ſin or evil? Moreover, doth it ſtand to very good ſenſe, that, yea that creature that is left to himſelf to be tempted unto ſin or evil, and overcome thereby, and remains under the power of it to their lives end? its requiſite at the great day he ſhould ſuffer for his own ſin, and not for anothers iniquity: wherefore, judge you, is it not one of the vaineſt things in the world, for any man to think that there is any other evil ſpirit, angel, or devil that tempts him to any motion, imagination, thought, deſire, word, or action of rebellion againſt God or man, but the proud, lying, envious devil living in his whole man, as aforeſaid?

Therefore let no man that profeſſeth ſpiritual light or life in him, for very ſhame ſay, that God can be tempted, or tempt any man unto ſin or evil, neither let him ſay, that any evil ſpirit, angel, or devil in the air, or earth, or in the water,

or in the fire, tempts him to commit any sin or evil, but that airy, watery, fiery, lustful, fleshly devil dwelling in his own body; I say, let him know [that, yea, that] is the prince of the air, which thorow the absenting vertue of the holy Spirit, begets those legions of devils, or lusts in the soul of man; and it is the true light of the Lord Jesus Christ in all his new born babes, that crusheth the Cockatrice eggs before they become serpent-devils, to sting the whole man with fear of eternal death.

So that, understand what I say, those devils which by the powerful word of the Lord Jesus were cast out of *Mary Magdalene*, or any other creature spoken of in Holy Writ, were onely all maner of filthy diseases, or violent fiery distempers in man, that hurried him about any desperate wickedness whatsoever, oftentimes increasing so powerfully, as you may read in *Mark* the fifth, that it did not onely occasion him to rend his own body, and break iron chains, but also he is ready

ready to tear any one in pieces, until the Lord of Glory ſhined into his diſtempered ſoul, with that golden Grace of true Faith, through which that imaginary devil is chained up, whereby all his fleſhly goods were ſpoiled of ever having power in him as formerly, and being now in his right minde at the glorious feet of Chriſt Jeſus, through his own pure light, leading him into heavenly raptures, in reference unto his eternal glory, at his viſible appearing in the clouds with all his mighty Angels.

Therefore ſeriouſly conſider, that if *Cain* or *Abel* were both begotten by *Adam* upon the body of *Eve*, as for the moſt part all men vainly imagine, from one bare Scripture-record which they underſtand not, I would know of that man that is offended with me concerning this point, why *Cain* was nominated in Holy Writ to be of that wicked one aforeſaid, and branded as an out-caſt, fugitive, vagabond, and curſed from the divine preſence of the Creator, and caſt

out of the natural presence of his parents for ever, and condemned with *Balaam* and *Core* as a perishing cast-away? This I am sure of, that no spiritual rational man that is sober, dare say that either *Adam* or *Eve* was that wicked one from whence the cursed spirit of *Cain* sprang, why? because there is no such opprobrious names attributed unto them through the sacred Scriptures; Moreover, you may know that, yea that wicked one from whence *Cains* spirit proceeded, could not possibly have any relation to *Adam* or *Eve*, though *Cain* was conceived in her womb, and born of her body, and that because there was an absolute curse denounced upon the Angelical Serpent and his seed in her womb, as aforesaid, without any after-promise in Holy Writ, for ever being redeemed by the Creator; but on the contrary, you know there was a gracious promise by the Creator himself of the Redemption of *Adam* and *Eve*, after their fallen estate, with their whole generation of righteous *Abel*, *Seths*, or

Abrahams,

Abrahams, in that glorious hidden saying, *The Seed of the woman shall break the serpents head.*

Now one Scripture more, which shall be against all gainsayers interpreted, which is this, *Matthew* the fourth, beginning at the first verse: *Then was Jesus led up of the spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights, he was afterward an hungred; and when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread: then he answered, Man shall not live by bread onely, but by every word of God, or that word that proceedeth out of the mouth of God: then the devil taketh him up into the holy City, and setteth him on a pinacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down, for it is written, He hath given his angels charge concerning thee, &c.*

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the

glory

glory thereof, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me, &c.

In that these hidden sayings hath their dependence on the precedent Chapter, I must from thence make way to this divine Secret: As if thou couldst but understand what thou readest, thou shalt finde, that as soon as ever Christ was baptized by *John*, the Holy Ghost fell upon him, that did impower him to encounter with the devil; in which Dispute we must observe these two particulars.

1. *Who this tempter or devil was.*
2. *The nature of this temptation.*

First, take notice that this tempter was one of the wisest and sobereſt, yet subtilest Disputant amongst the Pharisees and Sadduces, and therefore appointed by them to have conference with Christ, as by and by you shall read; for if you cast your eyes on *John* the third, the fifth, sixth and seventh verses you shall finde, *there went out to him* Jerusalem *and all* Judea, *and all the region round about* Jordan

dan, *and were baptized of him in* Jordan, *confessing their sins*; as touching these *John* used no words of reproof or dislike in the least, but when he saw many of the Pharisees and Sadduces come to his baptism, he forthwith upbraided them with a sad, yet just sentence, saying, *O generation of vipers, who hath forewarned you to flee from the wrath to come?* &c. as if he should have said, Ye are the children of that wicked one, that onely comes to dispute and to cavel, therefore *John* cuts them short with these words, *Bring forth fruits meet for repentance, and think not to say within your selves, we have* Abraham *to our father*: Then *John* proceeds further, and tells them, *I indeed baptize you with water unto repentance, but he that cometh after me, is mightier then I, whose shoes I am not worthy to bare, he shall baptize you with the holy Ghost and with fire.*

Now when the Pharisees and Sadducees heard this, they forthwith commissionated one of the wisest and subtilest devil amongst them, which by experience they found

found was beſt verſed in Scripture, to ſee if this man-devil could perſwade the Lord Jeſus to baptize them with the Holy Ghoſt and with fire: Now that you may no longer doubt, but that this tempter or devil was onely a man, as aforeſaid, caſt thy eye into *Deuteronomy 6.* and the ſixth verſe, where it is thus written, *Ye ſhall not tempt the Lord your God as ye tempted him in Maſſah,* ſo read *Heb. 3. 9.* Now tell me friend, who thoſe were that tempted the Lord, were they not the people of *Iſrael,* men and women? So this tempter or devil that I am now treating of, was onely a wiſe ſubtile man, as you have already heard, and will in this temptation be made more apparent.

2. To the nature of the temptation, beginning at theſe words: *Then was Jeſus led up of the Spirit into the wilderneſs to be tempted of the devil.* Firſt minde, the Spirit that led Ieſus up into the wilderneſs, was the Holy Ghoſt which came upon him at the baptiſm of *John,* a little before the tempter came, as you may

read

read in the last verse of the third of *Matthew*. I have found it true by experience, that whosoever hath received the Holy Spirit, cannot be free from the temptation of the devil, that is, the cavelling, contentious disputes of unreasonable and unmerciful men: But,

Secondly, in the next place I shall give you to understand, that this wilderness here spoken of, was not a wilderness yielding fruit for the supporting of life, where nothing but wilde beasts void of reason doth inhabit, as the seed of *Cain* doth imagine, and the learned of that seed do vainly teach: though this wilderness was the same that *John* quotes in *Mat.* 3. 13. saying, *The voice of one crying in the wilderness, prepare ye the way of the Lord*, &c. Now let any sober man judge the black darkness that is over the learned, to think that *John* should cry the message of the Lord to a wilderness of wood and wilde beasts, that hath no understanding to receive it! and as great a darkness it is for thee to think that any devil without

without man, or devil-man, could ſo far overcome Chriſt, as to lead him into ſuch a wilderneſs, no, no: therefore take notice that wilderneſs *Iohn* preached in, and this wilderneſs Chriſt was lead up into, was onely the wilderneſs of mans heart, whoſe hearts are as barren as a natural wilderneſs that beareth no fruit, as unto the true knowledge of things appertaining unto eternal life: O minde what you read, it was the wilderneſs of mans heart, and not ſuch a wilderneſs as *Moſes* led the people of Iſrael through; for neither did *Iohn* preach, nor was in any ſuch wilderneſs.

3. Its ſaid, Chriſt faſted forty days and forty nights, but from what he faſted is not in the leaſt mentioned, therefore I affirm, that as *Moſes* faſted forty days and forty nights in the mount from natural food, ſo did Chriſt faſt forty days and forty nights in the ſpiritual, that is, Chriſt did baptize none, with the Holy Ghoſt nor with fire, neither did he do any miracle for the ſpace of ſix weeks, and the

original

original of this was, that he might be tempted of the subtile serpentine devil-man, as aforesaid, which made that devil-man say, *If thou be the Son of God, command that these stones be made bread*; however thou that readest mayest not apprehend this, yet let me tell thee that man-devil did not mean the hard stones that we tread upon, no more then *John* when he said, *God is able of these stones to raise up children unto Abraham.* Oh what absurdity is it in any man to think that God would of natural dead stones, raise them up spiritual living children, no, no: when the devil-man said, *Command that these stones be made bread* [which was this] Command this stony heart of mine, and the stony hard hearts of the Pharisees and Sadduces that sent me, command them to be made hearts of flesh, by baptizing of us with the Holy Ghost and with fire, whereby I and others may so believe, that we may become true bread unto Christ; for in *John* 4. 32, 34. here saith Christ, *I have meat to eat that*

ye know not of, meaning his disputewith the woman of *Samaria*: as touching this, it was his meat and drink to do the will of his Father, which will was to baptize his Elect with the Holy Ghost and with fire, without which no man could have eternal life abiding in him.

4. *Then the devil taketh Jesus up into the holy City, and setteth him on a pinacle of the temple*: Observe that the City and pinacle of the Temple, were both in the self same place, yet understand that the Temple and the City signifie one and the same thing; as from the words of *Paul*, *Defile not the temple of God, whose temple ye are; yea, ye are the temples of the holy Ghost; and the city of the living God*, as is recorded in the *Corinthians* and *Hebrews*, and yet you shall finde, though the Saints are the City and Temple of God, that the Scripture calls the Nation of the Jews the holy City; so that I know that was the holy City that the devil man took Christ up into, and there in the most eminent or highest place of the Temple

stated

stated his temptation in the pinacle, that is nothing else but the high temptation that this devil used out of his own high spirit of reason, saying, *Cast thy self down*, that is, submit unto this people which in *Moses* time were the onely Nation or City of God, do but submit to be Governor or King, in condescending to us, there can no harm befal thee, in that he hath given his angels charge concerning thee, thou being the Son of God and our King, we shall conquer the whole world; but Christs kingdom not being of this world, he tells them, as at other times, *Thou shalt not tempt the Lord thy God*: It might well be called the high temptation of the devil, that if it had been possible to unthrone Christ of his immortal Crown and Kingdom, and crowned him King over a mortal, bloody and perishing kingdom, I say, as in relation to the strength and subtilty of this temptation, a man might well be called devil.

5. *Again the devil taketh him up into an exceeding high mountain, and sheweth*

him all the kingdoms of the world, and the glory thereof, and ſaith, All theſe will I give thee, if thou wilt fall down and worſhip me.

Anſw. If you could underſtand the Scriptures, you ſhall read it calleth rich wicked men *Mountains*, and poor believing men *Valleys*; as ſaith *Iſaiah* chap. 40. verſe 4. *Every valley ſhall be exalted, and every mountain ſhall be made low*: there is very little of the New Teſtament to be underſtood in the letter, but ſpirit onely; therefore ſaith Chriſt, *My words are ſpirit and life*, ſo that if thou couldeſt ſee with an eye of Faith, then thou couldeſt with me acknowledge that this exceeding high mountain which the devil ſhewed Chriſt, and all the kingdoms of the world with the glory of them, were all in the devils own heart; for if you minde the Chief Prieſts and Rulers, from whence this devil-man was ſent, they in their Councel inſtructed him, that if that Chriſt to whom he was ſent, would but come and ſubmit, yea, ſide with them;

for

for ſubmitting you muſt underſtand, is no leſs then to worſhip, that if Chriſt Jeſus would but ſubmit to be their king and governor, then they would aſſure him he ſhould have all the kingdoms of the world; for thou being the Son of God, no earthly king can ſtand before thee, for in ſo doing we ſhall have the rule and government of the whole world, and the glory thereof, which if thou wouldſt but condeſcend to this, we could make our words truth, that *Herod*, *Pilate* and *Ceſar* would give place to thy crown and dignity, by which we ſhould become a greater people then ever we were: theſe and ſuch like thoughts was in the Prieſts and Rulers, which they thought they had ſo wiſely compacted together, as a mountain not onely ſtrong and great, but a high mountain over-topping all other mountains whatſoever.

So that now you have the interpretation of that Scripture, which till this laſt Witneſs could never be rightly underſtood, that the high mountain there ſpo-

ken of, was the moderate, wise, and high read Consultations in the breasts of the Rulers, given into a particular, moderate, wise, high, learned man, much read in the Law and the Prophets, to tempt, and if possible, to perswade Christ to yield to this his high and learned Position; but you may read this man-devils mountain was too weak, and too low, for the high immortal God to rest or cast himself down upon; for to that end he came not into this kingdom to be King, but to fulfil his own determined will, in destroying him that had the power of death even the devil, yea, that devil-man that would, if possible, have deceived God himself, and so returns his positive Answer, *Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve*, that is, thou oughtest to be ruled by me, and not I by thee, therefore depart, my kingdom is not of this world, but of that world which is everlasting, immortal, and to all eternity. Upon which that man-devil leaveth him, tormented

mented for not prevailing, and Christ refreshed by his Messenger from his glorious Kingdom above the stars.

Question. *If this be infallible what you have here written, then may you ask me, How comes it the Learned of this world could not, as well as this Witness, make known this hidden divine Secret, seeing they give themselves wholly to finde out the true interpretation of the Scriptures?*

Answ. What ever the Learned of this world dream of finding out the invisible things of Eternity, by searching into Scripture Records, and comparing them together, yet know this, the Divine Majesty hath locked up all the principal Secrets of the Scriptures in his own spiritual breast, that he by an immediate inspiration may dispose of them into the spirits of elect men and angels, most advantagious for his own glory, and their consolation; therefore minde what you read, and seriously observe, that the Scriptures runs not in the line of Reason, but in the line of Faith, Inspiration, or Revelation, ac-

cording to those sayings in the *Hebrews* and other Records: By Faith the divine Work of Creation, and wonderful Mystery of Redemption was, and is known, with the immortal eternal Glory, and everlasting shame of mens persons in the end of the world: but of the contrary you shall never read in any place of Scripture, that any man in the least knew the things of eternal Glory by any kinde of rational comprehension wharsoever; I confess the natural Reason of man is a very good handmaid, if it be well qualified with the spiritual dame of divine Faith, for illustrating of the things of God unto weak comprehensions; but as for truly understanding the invisible things of God by the higheſt reason that ever was in man or angel, it is utterly impossible, as beforesaid, and that because though the spirit of reason were never so pure, yet you may know reasons nature is but a desire after the knowledge of the divine nature of that Spirit from whence reason had its living being: but of the contrary, spiritual

Truth

Truth or Faith, is of the divine nature of God himself, and therefore in what soul soever that Heavenly Seed is sown, it springeth up in that spirit all variety of divine knowledge, with glorious raptures in reference unto life eternal, by vertue of an intercourse with the eternal Spirit from whence it came. Moreover, I confess a man that is indued with a *Solomon*-like gift of natural reason, may be able to comprehend all words, whether they are spoken in a good form, sense or language, or no; yea, and such a man may be mighty in disputes about the glorious things of Eternity; but as for thy real understanding, whether there were, or be any such eternal things or no, thou hast no certain knowledge of that at all, but thy bare thoughts onely, which if equally weighed in that balance, it may be true, or it may be false, and all this is for want of an infallibility of Truth it self; therefore though the divine things of the eternal Majesty be nothing else but spiritual purity, of an infallible truth in them-

ſelves, yet unto that rational wiſe man, they are nothing but non-ſenſical blaſphemy or lying tales, till his reaſon is confounded in him by a true and heavenly Faith.

Now thou that haſt peruſed this Epiſtle, if thou underſtandeſt what thou readeſt, mayeſt behold how infallibly I have proved both by Reaſon, Faith and Scripture, that there is no other devil but what is in man and woman; alſo how this devil came to be a devil; ſo that if thou wilt not, becauſe thou canſt not believe, much good may that imaginary devil do thee, yet by the way let me tell thee one word, which is irrevocable, that thou canſt not now really, nor at thy reſurrection ſhalt finde, or in thy ſelf feel any other devil, but thy ſoul onely, which if it were poſſible for thee then to utter thy ſelf, thou wouldeſt tell me what now I write to thee, was the naked truth; but then, even then I ſhall be far enough from thee, in that I ſhall be with the Lord above the Stars; this thou ſhalt finde, and this

this I ſhall be (as ſure as God is God) for believe me whether thou wilt or no, I do not write now as formerly I have done, *viz.* hab nab, as a man onely indued with reaſon, but take notice I write from that revealed Seed-ſpring within me. Now to the ſeed of *Cain* his Education.

Cap. II.

The Seed of Cain *his Education or bringing up, undeniably proved againſt any of his tribe that ſhall oppoſe it.*

AS touching this I ſhall not need to ſpend much ink or paper, and that becauſe not onely Scripture, but likewiſe experience doth confirm, that there is none of the Seed of Faith ſo honorably educated as the rich ſort of the ſeed of *Cain*; for indeed to whom doth the wiſdom and government of this world belong to, but to them? and therefore nothing that in the bounds of reaſon can be attained

attained unto, but his ſeed enjoys it; nay, they are ſo exactly educated in the affairs of this world, that by their reaſon they are able to comprehend all words whether they are ſpoken in a Philoſophical form, ſenſe, or language; nay, many of them are not onely mighty in diſputes as touching the Government of this their kingdom, but they are alſo able in diſpute about the glorious things of Eternity, though they underſtand not the matter diſputed of in the leaſt; for as *Paul* ſaith, 1 *Cor.* 2.14. *Neither can they know them becauſe they are ſpiritually diſcerned*; for their education in the greateſt knowledge is but natural, and therein they are able to dictate unto the unlearned of their ſeed, laws and rules to preſerve this their kingdom in peace among themſelves; for you muſt underſtand what wiſdom Learning can teach them ſhall not be wanting, and the wiſdom they attain unto, is not that ſpiritual or divine Wiſdom, for this onely belongs to the Seed of Faith; As read but 1 *Cor.* 2. 4, 5, and 6 verſes, and there

there you ſhall hear *Paul* ſhew the vaſt difference of the wiſdom of Faith, from the wiſdom of fleſh; for the wiſdom of *Cain* is a meer cheat, yea, leads him forth to nothing but pride, oppreſſion and cruelty, for by that wiſdom they put the Lord of Life to death, as in the eighth verſe: therefore you that have eyes may ſee what this learning and knowledge is the ſeed of *Cain* are tutored in, that it is no other but the wiſdom of this world, which is fooliſhneſs with God, and that is the cauſe they come to tempt or diſpute with the Seed of Faith, whoſe wiſdom is given him by inſpiration or revelation, in the demonſtration of the Spirit; I ſay, becauſe the wiſdom of *Cain* cannot receive the things of the Spirit of God given this precious ſoul, O how they ryal with tearms of a fool, an aſs, a dunce, a coxcomb, a heretical blaſphemer, an ignoramus, one that hath no ſenſe; theſe and ſuch like tearms this curſed Brood will brand the Seed of Faith with, the onely wiſe men in Chriſt; for which cauſe

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the Lord in 1 *Cor.* 1. 19. ſaith, *I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent. Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this world? hath not God made fooliſh the wiſdom of this world?* and all becauſe the fooliſhneſs of God in the Seed of Faith, is wiſer then that great knowledge in the ſeed of *Cain:* for take this infallible truth along with you, which is this, that the Scriptures in the life and power of them were never given to the wiſe learned men in thoſe days; *For,* ſaith Chriſt, *to you it is given to know the myſtery*, to you my Diſciples, or elected Seed of Faith, to you, and for your ſakes did I ſpeak this: and therefore it was the wiſe, learned Prieſts and Rulers did impriſon and put to death, not onely the Diſciples, but Chriſt alſo, as Blaſphemers, for publiſhing this Scripture, which now their wiſe children do make a Trade of, and will not onely impriſon, but, if poſſible, put to death the onely Witneſſes and true Interpreters

preters of this Holy Writ which was given by inſpiration, for the proper uſe of his bleſſed Seed of Faith.

Again, the ſeed of *Cain* are educated in the fulneſs and plenty of this world, inſomuch that there is no novelty, delicate or dainty, that by the ſpirit of reaſon can be invented, but for their belly it is prepared; as alſo no new antick faſhion can be imagined, either of ſilk, gold, or ſilver, but their backs are adorned with it, nay, there is no attendance of men and maid-ſervants that this their kingdom can afford, but the ſeed of *Cain* enjoys it; yea, they are ſo tenderly and princely brought up at home and abroad, and ſo hurried in their Coaches and Sedans, that if poſſible the cold wind ſhould not blow on them, nor the glorious Sun with his beams ſhould ſcorch them, ſo careful are they of their beauty and comely, ſtreight, proper perſons, that if poſſible, there ſhall not be a wrinckle on their hands, nor a ſpot on their faces, unleſs it be of their own making, for the more grace of their

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comely persons; thus what by art in their wisdom can be invented, shall not in the least be wanting, if it can be had for gold or silver; and whatever Science, Pastime or Pleasure their soul can desire, as Hawking, Hunting, Bowling, Shooting, Gaming, at Dice, Cards, or Tables, or any other delight of Musick, Dancing, Courting of Ladies, with the satisfaction of their greatest lust, and that with the greatest pomp and state this their heaven can afford; and then in the last place for carriage and behavior none in this world like unto them, as observe how proud, and *Lucifer*-like, their father, they carry their heads, insomuch that they know not what fashion or coloured Perriwig to hang upon it: and when they meet any of their brethren, O what congeying and bowing with Cap in hand to the ground, saluting each other with these and such like complementary tearms, as, *Your servant, Sir*, or, *Your servants servant, Sir*, or, *Madam*, and *fair Lady, I am yours to command by night or by day*, and that with so

so much ſtatelineſs and comely behavior, that I wonder thou ſhouldeſt be affrighted at the name or perſon of the devil, conſidering what a glorious, proud, majeſtical creature the devil is, as aforeſaid.

But now if you ask me, *Are all the ſeed of* Cain *thus educated?*

Anſw. No: for you may underſtand ſome are brought up to one Calling or another, that ſome of them do undergo hard labor and great pains, to maintain themſelves with their families, in this their periſhing kingdom, ſo that they have neither gold nor ſilver [the duſt of this earth] to mannage ſuch a fleſhly glorious education, as aforeſaid.

And others there are that are educated, yea, brought up ſervants, yea ſlaves, to the great Rabbies of their ſeed, which none of them have that attendance, fulneſs, delights & pleaſures as aforeſaid; but on the contrary, are deprived of all that their happineſs the other enjoy, inſomuch that in ſtead of giving relief, they beg relief; in ſtead of a Bed of Doun, they lye

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on a bed of ſtraw; in ſtead of being clothed with ſilk, they are clad with rags, yea many times ready to ſtarve for want of food; ſo that you may behold there is not onely rich, but poor, miſerable, ragged devils, that ſhall riſe at the day of our eternal Gods appearance, ſo that I ſay theſe of all the tribe or generation, are to be pitied, if pity did belong to them, to conſider what affliction they undergo in this their heaven, and yet be eternally damned hereafter.

Queſtion. But now you may ſay unto me, and that ſeemingly affirm, both from my writing and the Scripture, in that I have before treated much of the rich men of this world, how hard a thing it is for them to walk in the ways of God, they being ſo educated in the pomp and glory of this world; which I ſay, and your experience findes it is the greateſt thief that ſteals away the heart of man, and ſo makes that ſoul as difficult, as a woman in travail, to enter into the life and power of the Goſpel; therefore we being poor,

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and the Scripture saith, the poor gives the Gospel, we much marvel how your writing will be found truth in Scripture, that any poor should rise devils, when the Scripture saith, it is onely the poor that receives the Gospel.

Answer. From this thy curious Query I shall answer thee in those words of *James* 2. 5. where it is thus written, *Hearken my beloved brethren, hath not God chosen the poor of this world, rich in Faith, and heirs of the kingdom which he hath promised to them that love him?* Now if you intend these poor, I affirm what you say, yea, from my Seed-spring I declare, not one of these poor shall rise devils, in that these are the Seed of Faith, and educated in the knowledge of eternal Truth, yea, tutored by the spirit of divine Wisdom: But now tell me how many of these poor you can finde among the poor seed of *Cain*, for if thou understandest what thou readest, thou shalt finde, though the Seed of Faith for the most part are but poor in this world, *viz.* your

kingdom, yet minde what the Holy Writ ſaith, though poor in eſtate, yet they are rich in faith, ſo that theſe poor by Faith receives the Goſpel; therefore take notice of this, it is not poverty in the outward man that makes thee rich in the inward man; for if you could diſcern, by the ſpirit of Faith you ſhall finde, that the major part of the poor in this world, are as poor in faith, yea ſo poor, that they cannot give thee the leaſt account what God is, or what a rich treaſure it is to believe in God, therefore in ſtead of loving God, they hate God; as if it were but recorded how many times in a day at *Billings-gate*, as alſo in all the Streets of *London*, thou ſhalt hear they are educated in little elſe but to blaſpheme the name of our glorious perſonal God, as ſhall be ſeen more at large in the devil his qualification; ſo that deceive not your ſelves, and that becauſe of your beauty or greatneſs, no nor for your poverty, unleſs you be richly clad with that rich Jewel of Faith, for that will manifeſt

feſt who was thy tutor, and the nature of thy education.

Cap. III.

The devil or ſeed of Cain *his Qualification, and how he is acted forth.*

FOr your better underſtanding of what I ſhall now write, you ſhall finde this matter enſuing divides it ſelf into ſeveral branches, and not onely as touching his thoughts, words and actions, but there are ſeveral diſtinct actings forth of this wicked ſeed in matter of qualification, and yet all makes up but one ſeed as unto its original, even the ſeed of *Cain* their father: as,

Firſt, ſome of this ſeed you ſhall hear are acted forth to all maner of uncleanneſs, yea ſuch as is ſpoken of in *Romans* the firſt, from verſe 21. to the end of the Chapter, *For this cauſe God gave them up unto vile affections, for even their women did change their natural uſe into that*

which is against nature; and likewise also the men leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is unseemly: Of these sorts of devils we have among us at this day, and that not onely such that doth take shame for what they have done, but rather will maintain such gross, foul, filthy acts, and that because, say they, there is nothing that I can think, speak, or do, but God is the Author of it; so what if I lye with another mans wife, what harm can be in that? I know no evil in so doing, for to me all women are but one woman, and this woman, a man, and that man, I man eternity; and therefore if I lye with twenty, they are but all one to me, and there being a free consent, what sin can be in this? for what hath some in *London* said, that it is no more sin for a man to lye with any woman, then a Cock to tread a Hen, or a Bull to serve a Cowe? nay this ranting devil is qualified and acted forth, saying, till a man can act sin as no sin, he cannot

cannot be free from sin; for thinking this, it is impossible for any man to be free from these sins, unless he can steal, murther and commit adultery as no sin, then, and not till then, say they, thou hast no power over sin, and so thou encourageſt thy self in all thy impurity, in that, saith thou, *to the pure all things are pure*, so that nothing is unclean of it self, but to him that esteemeth it so, not in the least considering as unto what the Apostle spake, that [*to the pure all things are pure*] from hence including all maner of filthy acts whatsoever: Now let any of the Seed of Faith judge, if thou art not given over to a reprobate minde to do those things that are not convenient? for as touching this, speak thy self, what convenience doth appear in any of these thy destructive actions? for indeed destructive they are, both to thy self, and them thou hast to deal with; witness the tears of many a poor virgin-wife, and the sad misery many an innocent virgin hath undergone by thy deviliſh temptation, to the loss of all

her friends, the defilement of her own body, and the eternal hazard of her soul, yet all this is justifiable in thy reprobate minde, if thou canst but satisfie thy lust, and spend her money, that is all the love that she shall finde from thee; and when this pretty deluded creature comes and tells thee how the case is with her, I am with childe by thee, and thou hast spent all my money, what wilt thou do with me? wilt thou, according to thy promise, make me thy wife, and do thy best endeavor to satisfie me for this wrong thou hast done to me?

What is his answer, think you? even this he will reply: Alas, what can I do for thee? marry thee I cannot, in that I have a wife; and to maintain thee I cannot, in that I have it not for my self, so thou must provide for thy self as well as thou canst: Now if this poor deceived creature [should reply, and say] thou toldest me thou wast single, and it was nothing but pure love to me, and that thou lovedst me above all the world, so I did con-

condeſcend to lie with thee, thinking thou wouldeſt make me thy wife, by which I have not onely brought my ſelf to ſhame and beggery, but for ought I know, have damned my ſoul. Upon theſe words this Ranting devil breaks forth, ſaying, A pox take you for a whore, you are a dark devil indeed, to ſay thou ſhalt be damned for thy love, the Scripture commands us to love our neighbor as our ſelf, and therefore we are to love our neighbors wives, and how can our love be more expreſt, then in kiſſing, ſporting, and lying one with another? and thus they make *Solomon* and his writings their patern, nay, they will engage ſoul for ſoul that ſhe ſhall not be damned, provided ſhe do not look upon it as a ſin; for ſay they, to lye with a maid, widow, or our neighbors wife, is no more then to lye with that woman you call my wife; for I know none lawfully married in this world, but thoſe onely that are one in fleſh and ſpirit, and ſhe that you call my wife, though I have had many children by her, ſhe is but a whore,

and the children baſtards, for we were not contracted in this light and purity aforeſaid.

Now let any ſober man judge the quality of this kinde of devil, that his love and purity is to deſtroy and begger a poor innocent ſoul, and yet plead for it as the onely truth, ſaying, It is not I, but the Lord in me; of my ſelf I can do nothing, and he is all in all, with many ſuch like Scriptures they will produce, for to ſatisfie their deviliſh luſt, perſwading themſelves that God is an infinite formleſs Spirit, an infinite Nothing, or an infinite All, in this their beaſtly reaſon, ſo that well comes in that ſaying of *David*, Pſal. 50.21. *Theſe things haſt thou done, and kept ſilence, thou thoughteſt I was altogether ſuch a one as thy ſelf*; as if he ſhould have ſaid, Thou thoughteſt it was I that committed adultery, that did cozen and lye with the innocent, thou thoughteſt it was I in thee that moved thee to ſwear, whore, and cheat thy fellow mortals; but thou ſhalt know that I

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am a God, that is not an infinite nothing, for out of nothing, comes nothing; as also thou shalt know, that I am not an infinite All in thy filthiness, for the day is at hand that I will reprove thee, and that god in thee, as in *Romans* 1. *thou hast changed the truth of God into a lye*, in supposing there is no other God but what is in thee, and so worship me as a God filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murther, debate, deceit, an inventer of all evil things.

Thus in part you have heard how this ranting devil is qualified and acted forth, and that not onely to all maner of women, but man burning in lust with man, and women with women, as before related; and the more it is to be observed, that what they do in this nature, they affirm it to be just, yea to do as they would be done unto, for you that knows them, as much as I, shall finde their tongues tipt with these and such like words, but in their actions, as you have heard, they have sold

ſold themſelves to commit wickedneſs, and that with greedineſs, never finding themſelves more happy then when they are a whoring or drinking, which to them is a pure truth as any ſentence in Holy Writ; for they do not eſteem that ſin which the Scripture records for ſin, in that they do not know what to make of that glorious perſonal God nor his writing, looking upon it as a Hiſtory of mans invention; for, ſay they, the Scripture is a meer Map of Contradiction, ſo that ſuch devils of this kinde in their hearts do not believe it no more then another writing, onely for fear of the Law they will ſay as you ſay, for what do they affirm, A lye and a truth is all one to us, and ſo whatſoever we do, is righteous, juſt and good, and when we die, we ſhall be ſwallowed up into the infinite Spirit, as a drop into the Ocean, and ſo be as we were, and if ever we be raiſed again, we ſhall riſe a horſe, a cow, a root, a flower, and ſuch like, and ſo turn the world round as before; as for hell or damnation it is all here

so if they can but escape prison, sickness, and want of money, they fear no other hell or torment hereafter whatsoever.

Now let any sober man consider the devils quality that acts forth this sort of this cursed seed; and as for their language, if there were a devil without man, that had any dealings with man, if possible, they would curse and swear that devil out of his name and wits; for some of this sort when they are in company with their cursed tribe, what oath or oathes was ever heard by the ear of man, but they have it, and that with authority from their father *Cain* they maintain it, and that seemingly from Scripture, and so will take oath against any one they have a revenge to, if their false oath will prevail, they will do it. Thus much of the white, light, ranting devil.

2. The next sort of this cursed seed are qualited and acted forth in most wickedness like unto the first, onely the difference is, the white ranting devil doth approve of all his wickedness to be righte-

ousness.

ouſneſs, when this black ranting devil doth judge it a ſin; and yet though his tongue will rayl on the white ranting devil, and in what company ſoever he comes he will ſpeak againſt theſe curſed actions, and that becauſe he doth not onely know them to be evil, but he is afraid his wife, husband, children, or parents ſhould know of it, and not onely that, but he is afraid the Law will take hold of him, and ſo puniſh him, if not put him to death for it; theſe and ſuch like are the motives inducing him to ſpeak againſt that with his tongue, which his heart burneth and luſteth after: but however all theſe outward fears attend him, yet this luſt or devil is ſo deſiring after a beautiful maid, or another mans wife, that though he will ſay it is a ſin, and hath read the wrath of God due for it, yet he will hazard not onely his credit in this world, but the loſs of his ſoul in the world to come; and the ground of this his dangerous attempt, ariſeth from theſe and ſuch like thoughts, I may eſcape as well as others, and I will be ſure

that none ſhall ſee me lye with any woman, neither doth any of my neighbors ſuſpect me, ſo that before I will loſe the ſociety of ſuch a rare creature, in whom my ſoul is wholly raviſht with the thoughts of what pleaſures and delights I ſhall have with her, I will hazard both ſoul and body; for what ſaith ſuch a ſort of devil as this? as for the world I will play my cards ſo wiſely, that none ſhall hear or know of it; and though it be a ſin, it is not the greateſt, neither am I the firſt or ſhall be the laſt, and therefore I ſhall make as good ſhift as another, and beſides that, I know that God is a merciful God, and though in my ſtrength and youth of my body, I do now and then break forth a little, I hope the Lord, if I do but on my death-bed cry him mercy, he will forgive me.

Ah poor dark deluded ſoul, doſt thou think, that when the righteous, juſt, upright heart hath much ado to finde mercy, and yet thou wicked ungodly man thinkeſt it is eaſie for ſuch as thou? no, no:

no: thou shalt finde, that as in the strength of nature and health of body, thou hast spent thy time in satisfaction of thy lust, when all that thy pleasure is at an end, then in a small measure shall be presented unto thee what thou shalt be at the day of resurrection: for alas poor heart, thou thinkest the God of Truth, is like thee, a man of lies, and by thy corrupt petition to turn the will of God, as with a petition thou canst turn the will of man, but then to thy cost thou shalt finde he is a God that changes not; which in the last Chapter I shall shew thee at large.

Now to the matter in hand, as touching thy quality and acting forth, in thy Carriage and Language, that from my Seed-spring I speak it, if there were a devil without man, as there is not, that devil would tremble to behold thy carriage, and hear thy expressions; for pride doth so much attend thee, that thou knowest not how to fashion thy garment, nor which way to hang thy Cloak upon thee; now being richly clad, thou knowest not

well

well what to think of thy ſelf, that whether thou be a god or a man, thy garments ſo glitter, and thy heart ſo proud, and carrieſt thy head ſo high, that the poorer ſort of thy ſeed ſtands cap in hand to thee, yea, gazing after thee, that thou art ſo puffed up with the thought of this, that thou thinkeſt in thy ſelf none in the world like unto thee for beauty and proper perſon, ſo richly adorned with jewels of gold and ſilver, that thou thinkeſt every one that looks upon thee, admires thee; from hence it is thy devil or ſoul is ſo raviſht with the vain glory of this periſhing world, that thou art never better but when thou art abroad ſhewing thy bravery, with thy ſervants ſtanding bare-head before thee in the open ſtreets; as alſo to your Church you go, and what is the load-ſtone drawing you thither? onely becauſe you would be looked upon as good Church-men, and to have the praiſe of the world, alſo to ſhew your fine rags as aforeſaid, and to ſee and be ſeen who outſtrips thee in apparel, or what new fa-

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ſhion is invented, this, and onely this is the greateſt load-ſtone inviting you; otherways if thou wenteſt to hear ſin reproved, and thereby become humble for that thy rude carriage and corrupt behavior, then it would appear in thy language, but thou art ſo much a ſtranger to ſobriety of ſpeech, that upon every occaſion thou haſt theſe and ſuch like expreſſions, God damn me I will have my will, the devil take thee for thy pains, what are you mad you damn'd whore? I think the devil is in thee: the devil confound me body and ſoul if I be not revenged on thee: the devil rot thee, and the pox of God take thee for a pocky deviliſh whore, by his life, blood, heart and wounds, I will be the death of thee, with many ſuch wretched blaſphemous expreſſions, that the moderate devil doth even tremble to hear the language of this dark ranting devil: In theſe not excluding the light ranting devil, but as far over boots and ſhoes are they in theſe and ſuch like curſed language, ſo that before I paſs to the next

ſort

ſort of the ſeed of *Cain*, I ſhall parly a little with thee about theſe wicked tearms aforeſaid.

Doſt not thou deſire to be ſaved? this I am ſure thou wilt acknowledge, and yet thou calleſt upon God to damn thee, how canſt thou think to be ſaved, when thy tongue will witneſs, that many times thou haſt ſaid, God damn me: and whereas thou ſaith, the devil take thee for thy pains, thou little thinkeſt that thou art that devil. Oh freind, time is coming that thou ſhalt finde, thou, and ſuch as thou art, the onely devil, and therefore for the time remember when ever thou ſaith the devil take thee, then thou muſt take her, or take him, to whom thou uttereſt thoſe words, it is thou devil-man, thy ſelf muſt take them, and when thou ſaith thou art mad, I think the devil is in thee, thou ſpeakeſt truth not knowing it, and ſo when thou ſaith, If I be not revenged of thee, the devil confound me ſoul and body, now if thou be not revenged, as many times thou art not, then thou art

justly confounded, and if thou do revenge thy self, thou art also confounded, in that thou shouldest leave that to the Lord; *For revenge is mine, saith the Lord* [I will, not thou] I will as I see cause revenge it, so that in this thou hast sealed thy condemnation; and whereas thou saith, the pox of God take thee: ah poor ignorant soul, thy tongue declares what a corupt, ulcerated humor doth run in the veins of thy soul and body, that thou thinkest God like thy self, when he declares himself a God all holiness and purity, glorious immortal, that no mortal corruption could in the least touch him; for it is written, *Thou wilt not suffer thy holy one to see corruption*; and that such a devil as thou shalt say the pox of God, when it is really and truly the pox of thy devil lust within thee, as aforesaid: I told thee how thou wouldest hazard not thy credit and estate, but thy soul also, for a beautiful, yet pockey creature in whom, and for whom, thou hast not onely beggered thy wife and children, but corrupted thy body, that thy

thy noſe or thy bowelts rot within thee, and yet thou ſo audaciouſly ſhalt ſay, the pox of God, when it is the pox of a whoring luſtful devil thy ſelf, and then in all thy diſcourſe thou muſt ſwear by his life, when thou haſt nothing to do with it, in that his life is death in thee and to thee, for thou hateſt in thy life to be conformable to the life of Chriſt; and therefore take notice thou haſt no ſhare nor benefit in his heart, blood or wounds, it was never ſpilt nor wounded for them that are far better qualified then thou, yet the blood or wounds of the Lord was not for any of the ſeed of *Cain*, but he was onely wounded, and ſpilt his hearts blood for the ſeed of *Adam*, or *Abraham*, that bleſſed Seed of Faith; therefore thou wretched ſoul, let this my ſhort parley with thee, be for ever a *Memento* to look into thy ſoul, and there thou ſhalt finde the devil that tempts or infuſeth thee to utter all this diabolical language; but true is that ſaying in *John*, from the bleſſed tongue of Chriſt, *Ye are of your father*

the devil, and the lusts of your father ye will do; for from him to you, comes cursing, oathes and lies, who is the father of it: As let but any sober man observe their quality in this, and you shall have them swear, and say, God forgive me whore, and cry, God forgive me: lye, and say, God forgive me; thus thou thinkest it is nothing, but with one and the same tongue say and unsay, to lye, cheat, whore, swear, and be drunk, and onely say, I have sinned, God forgive me, and so commit the like wickedness again and again, and thinkest this will serve thy turn; but alas for thee, the portion prepared shall at the great day lie heavy upon thee, as read *Matth.* 12. 36, 37. verses, *I say unto you, that every idle word that men shall speak, they shall give account thereof at the day of judgement; for by thy words thou shalt be justified, and by thy words thou shalt be condemned, for out of thy own mouth he will juage thee*, as thou shalt read at large in the next Chapter, that shall shew the place and nature of the devils torment.

3. The

3. The next ſort of the ſeed of *Cain*, are qualited and acted forth to all maner of covetouſneſs and worldly mindedneſs, inſomuch that thou abhor a drunkard or any that is given to hoſpitality, and that becauſe his quality is quite contrary to thine; for thou art all for toyling and moyling, riſing early, and lying down late, neglecting no opportunity wherein thou mayeſt enrich thy ſelf, when as the other riſeth up early, and lyeth down late in drunkenneſs, ſpending and making away that portion which was given thee, ſo that thou being covetous, he is no companion for thee; for thou haſt ſo much care in thee, and upon thee, how to make thy ſelf great on this earth, that unleſs thou canſt advantage thy ſelf, thou wilt not ſpend a penny; but when thou haſt got five pounds, or more, or leſs, then whatſoever ſhift thou and thy family ſhall make, that ſhall not be diminiſhed in the leaſt, but to uſury it muſt go, and then thou pincheſt thy belly, and the bellies of thy poor wife and children, by living ſo

long upon ſmall Beer and ſlet Cheeſe, and ſuch like ſtuff, that thou increaſeſt thy eſtate to a vaſt ſum at laſt, that now the greateſt care and thought of thy heart is, how thou ſhalt ſecure thy riches from ſome of thy ſeed, that if they ſhould break into thy houſe, they may not plunder thee of it, and to that end thou inventeſt all maner of ſubtilty to deceive the deceived, that thou hideſt ſome in the earth, and ſome on the houſe-top, and ſome in hollow trees, one place or another, that thy brother ſerpent may not ſteal it from thee, or the Law of this thy kingdom impoſe great Taxes upon thee; I ſay, thy care is ſo much upon this thy periſhing earthly treaſure, that thy heart, thy ſoul, is wholly wrapt up in it, inſomuch that thy ſleep and meat goes from thee; that now having what thy heart deſireth after, thou art more tormented now then when thou hadſt little or nothing; therefore remember that of Chriſt, *Luke* 12. 15. where he ſaith, *Beware of covetouſneſs, for a mans life conſiſteth not in the abun-*

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dance of the things which he poſſeſſeth, and where thy treaſure is, thy heart will be alſo; ſo that what will all this thy greatneſs in this world, and plenty of gold or ſilver avail thee, when the tears of the poor are laid naked before thee, and ſtarved for want of bread, which thou hadſt in abundance? and not onely this, but it is read in thy ſoul, that thou haſt enriched thy ſelf in the ruine of others, and thy conſcience tells thee, thou never got this juſtly, but by fraud and deceit, by grinding the faces of the poor, and keeping back the hire of the laborers. As touching this, look about you, ye Tradeſmen of all ſorts, yea, from the higheſt to the loweſt, examine your own conſciences how often ye have cheated; and remember this ye Landlords, that oppreſs the poor Tenents; as alſo ye Brokers that grinde the faces of the poor, in lending upon uſury, or commodities, and that after forty or fifty pound in the Hundred; I ſay, remember this, that no cheater, oppreſſor, nor extortioner ſhall enter into

the kingdom of Heaven, and therefore againſt you I cry wo, wo, wo; for this ſhall riſe up a witneſs againſt thee, and ſhall eat thy fleſh, as if it were fire; as it is in *James* the fifth, the firſt, ſecond, third and fourth verſes, and then, even then, when thou thinkeſt all is well, and that thou haſt ſetled thy eſtate to thy hearts content, that now thou feareſt no want, but canſt without trouble cheriſh up thy ſoul with the fruits of thy wits and endeavors, and to take thy pleaſure for the time to come, then comes the meſſenger Death, and deprives thee of all the happineſs of thy riches, and ſaith unto thee, *Ah fool, this night thy ſoul ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt provided?* Luke 12.20. Now thou haſt brought thy covetous heart to perfect what it longed after, and now muſt thou leave all, and knoweſt not what will become of thy ſoul on the other ſide of death, and ſo in terror and fear of death thou dieſt, and in torment thou ſhalt riſe at the great day,

as

as in the next Chapter thou ſhalt hear and read at large.

So that I cannot but admire the wonderful wiſdom of my God, that notwithſtanding the pleaſure and pomp of this world belongs onely to the ſeed of *Cain*, yet he gives them a bitter cup to drink at laſt, which potion makes the devil afraid and to tremble at the thought of that day, by which they are not onely bridled from their great cruelty and tyranny they would impoſe upon the Seed of Faith, but alſo the thought of death doth in ſome meaſure out-top their pleaſures and greatneſs, ſo that their life in this their onely heaven, is not much better then our life in this our onely hell; for though they have fulneſs, and ſuch as we have want, yet we have peace, and they have war, yea oftentimes ſad torment to think what will become of their ſouls, when as the Seed of Faith knoweth what he is here, what he ſhall be in the grave, and what he ſhall be at the reſurrection, even glorified with his Savior.

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So if you ſeriouſly lay to heart the vaſt difference of the Seed of Faith, and the ſeed of *Cain*, upon their bed of ſickneſs or hour of death, it would cauſe admiration, as thus: The departure of the ſeed of *Cain* out of this world, is as much as if a Prince ſhould depart, not onely from his loving wife and pretty children, but be baniſht from his Crown and Kingdom, never to enjoy it more, and alſo where he is baniſht, he is ſhut up priſoner all the the time of his life, even ſo is his death in this world; he muſt leave, not onely all his ſociety, but the pleaſure of this his kingdom, where he had delight as much as heart could wiſh, and in the grave his ſoul and body lyeth uncapable of either joy or ſorrow, and then at the great day of our Saviors appearance, thou ſhalt be raiſed up thy body thy hell, thy ſoul thy devil, ſhut up cloſe priſoner world without end.

Now death is unto the Seed of Faith as a Meſſenger of glad tidings, in that it frees him from the cruelty and oppreſ-

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ſion of the devill the ſeed of *Cain*, and take him from all his hardſhip and wants that he hath undergone, by living uprightly in this ſtrange kingdom, and then he knowing, that all the time he is in the grave, there is no remembrance of good or evil, and as ſoone as ever his God comes, he ſhall be raiſed to meet him in the aire with his mighty angels, where he ſhall have a kingdom that one hours enjoyment of that, will be more then ten thouſand times ten thouſand the greateſt ſubſtance of glory could be attained unto for ten millions of years in this periſhing world. Thus in brief you have the difference of the two Seeds, what triumph the Seed of Faith have in death over the ſeed of *Cain*: Now to the laſt ſort of this people.

4. The next and laſt ſort of this ſeed of *Cain*, you cannot eaſily, neither for carriage nor action, finde them much different from the Seed of Faith, nay, in ſome things they outſtrip ſome of the Seed of Faith, as by and by you ſhall hear;

hear : For carriage they are very ſober, and much given to moderation, that they are very temperate both in meat and drink, and modeſt and decent in apparel, and you ſhall not hear an oath from them, unleſs ſome ſmall petty oath, as they call it, *by faith*, *or troth*, and ſuch like, and that very ſeldom, for thou art acted forth to be mindful of thy tongue, leſt thou ſhouldeſt offend therewith; and for hoſpitality and benevolence, thou art no niggard, but free-hearted to them that thou reſpecteſt; and for private and publique duties thou art very obſervant, and in prayer and ſinging of Pſalms, thou wilt many times ſhed tears, and ſigh and groan if thou commit ſome crime againſt the Law, and very vigilant thou art to educate thy children in obedience to that God thou knoweſt, and for thy expreſſions, they are ſo ſeaſoned with ſugared heaven-like moderation, ſo affable and courteous, that thou wouldeſt, if poſſible, deceive God himſelf.

Now if you ſay unto me, *How can this*

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ſort of people be any of the ſeed of Cain? I anſwer: The moderate, hypocritical, Saint-like devil, is of all devils moſt to be ſuſpected; for of this ſort was that man-devil that came to tempt Chriſt; he was not onely moderate, as you have him related, but he was well read in the Scripture, and ſeemingly holy he behaved himſelf, otherwiſe he had not by the Prieſts and Rulers been ſent to tempt Chriſt; ſo that I ſhall endeavor to ſatisfie thee in my Anſwer, both from experience and Scripture, which ſhall be made plain, that all that cryeth, Lord, Lord, ſhall not enter into the Knowledge of the onely Lord God; for of this ſort of people are theſe, as is recorded *Matthew* 15. 8. *This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me*, however you may think it ſtrange, that ſuch a one that will not ſwear, whore, nor be drunk, nor take the name of God in vaine, but inſtead of ſpending his time idly, he will be reading the Scripture, & in conference

with

with good men about the things of God; and in ſtead of walking in the fields on the Sabbath, he will be hearing the word preached, and then in the evening when others are ſitting at door, to ſee and be ſeen, he will be in his chamber at prayer, and with his whole family ſinging of Pſalms, or ſome ſuch like exhortation, becoming the day, and if thou be an Officer in thy pariſh, *viz.* Conſtable, or Churchwarden, in ſtead of tipling in the Ale-houſe in the Sermon time, thou wilt rather loſe the benefit of that word preached, and ſpend the time in ſearching and peeping into Ale-houſes, to ſee if thou canſt finde any of thy lewd brethren, to puniſh them for their drunken ſins: this thou wilt do, and that with delight and pleaſure.

This ſort of people you may admire ſhould be the ſeed of *Cain*, ſo riſe a devil at the laſt day, [what muſt be, muſt be] the Lord knoweth who are his, which with their whole heart walk without hypocriſie before him; for as touching this,

you

you ſhall finde thy brother before thee was as careful to ſerve the Lord, as thou canſt be; as read *Iſaiah* 58. 2. and ſo on, *Yet they ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the Ordinance of their God: they ask of me the ordinance of juſtice, they take delight in approaching to God.* Doſt thou hear what a heaven-like character the God of Truth gives of thy brethren? and if thou doſt but mind what thou readeſt, thou ſhalt finde five ſpecial remarkable notes of a true Believer; and the firſt is, *they ſeek me daily*, not onely the Sabbath day, but every day. 2. *and delight to know my ways*, what my will and pleaſure is. 3. *they ask of me the ordinance of juſtice*, as though they would do no unjuſt thing. 4. *It was their pleaſure and delight in approaching to God.* 5. *Neither would they forſake the outward Ordinance of God:* But now one word cuts them out for hypocrites, and that becauſe all this that they do [*was but as a Nation*] *that did righteous things:*

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in plain tearms, they were not in their heart what was ſhewed by their tongues; for if you read the antecedent verſes, you ſhall finde all this was but to be taken notice of by God; for if you minde the third verſe, you ſhall there read their hypocriſie at large: and in the fourth and fifth verſes, the all-knowing God reproving them for their cheating and deceiving in their hearts; and then in the ſixth and ſeventh verſes, tells them wherein their great error lay, ſaying, *This is the faſt that I have choſen, to looſe the bands of wickedneſs, to undo the heavy burthens, and to let the oppreſſed go free, and that ye break every yoke, is it not to deal thy bread to the hungry? that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him? and that thou hide not thy ſelf from thy own fleſh?*

Theſe are the qualities of a true Believer, not to ſpeak and prate, but to do; for behold, to obey is better then all thy hearing, praying and ſinging, as *James* ſaith,

ſaith, *Shew me thy faith by thy works*: Faith is of a doing and working nature; thou ſhalt not of ſuch hear many vain boaſting words, but many merciful actions; for if you minde that all the judgements that God denounced againſt the houſe of Iſrael, was for the non-performance of charitable actions; as read all the prophets, and where ever you finde the Lord conteſting with ſtrict, great profeſſors, it was for neglecting the works of mercy, and therefore he ſaith in *Iſa.* 1.15. *When ye ſpread forth your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not hear*: and what is the cauſe, think you? alas, your hands are full of blood, ye do not ſeek judgement, nor reſcue the oppreſſed, neither judge ye the fatherleſs, nor plead for the widow, with thouſands of theſe and ſuch like you ſhall finde, and yet thou makeſt no account of this: for what is thy thought? if I can but carry my ſelf demure with a Saint-like countenance, and go Saint-like in apparel, and carry a

heaven-like outside to the world, behaving my self civil and moderate in my words, I shall do well enough, though I do not those works of mercy so much spoken of: I say such as thou, this is thy thought, and this is thy practice, so to conclude, I shall refer the moderate seed of *Cain* to the three and twentieth Chapter of *Matthew*, where thou shalt read thy inward turn'd outward, yea, the hypocrisie and cheat of thy heart laid naked before thee, for what ever woes thou their readest against them, that wo concerns thy self: As wo unto thee moderate, heaven-like Saint, *for thou art like unto the whited sepulchres, which indeed appear beautiful outward, but within are full of dead mens bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquity*: wo unto thee, for now thou wilt make a trade of Christ, and his Apostles, yea, garnish the sepulchres of them as righteous men, and yet at this day will speak evil, imprison, if not put to death,

death, the true prophets and righteous of the Lord, ſo that ye be witneſſes to your ſelves, that ye are the children of them that murthered the Lord of glory. Ah wo, wo, as thou with the reſt, in the next Chapter ſhalt hear thy doom and endleſs torment.

Cap. IV.

The devil or ſeed of Cain, *the place and nature of his torment.*

IN that the face of the Creation is vailed with darkneſs and ignorance of Chriſts coming to judge both the quick and the dead, therefore I ſhall treat of this moſt needful point, from certain ſayings of himſelf, as read *Matth.* 24 where you ſhall finde, *As the light cometh out of the eaſt, and ſhineth even to the weſt, ſo ſhall alſo the coming of the Son of man be: and as it was in the days of* Noah, *ſo ſhall it be in the days of the Son of man,*

they ate, they drank, they bought, they sold, they married, and were given in marriage, until the day that Noah *entred into the ark, and the flood came and destroyed them all: so in the days of* Lot, *they ate, they drank,* &c. *but in the day that* Lot *went out of* Sodom, *it rained down fire and brimstone from Heaven, and destroyed them all; So the day of the Lord shall come as a thief in the night, in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up*, then shall all the seed of *Cain* mourn, tremble and shake, when they see the Son of man in the clouds of Heaven with power and great glory, yea, at the sound of his coming, the devil or seed of *Cain* will cry to the rocks and mountains, *Fall on us*, yea, ye will run into Caves and Cellars to hide your selves from the presence of that glorious personal God, whom in your life time ye despised and rejected, yea, scoffing and walking after your own lusts,

luſts, ſaying, *Where is the promiſe of his coming, for ſince the Fathers and the Apoſtles fell aſleep, all things continue as they were from the beginning?* and ſo ye ſwear, whore and be drunk, yea, cheat, oppreſs, impriſon and deſtroy the Seed of Faith, not in the leaſt laying to heart that the day of Chriſt Jeſus, that glorious God, is at hand, and will come as a thief in the night, yea, as ſwift as lightening in the air, inſomuch that two ſhall be in the bed, two in the field, two in the mill, or whereſoever two or more are together, they ſhall not have time to ſeparate themſelves, till the Lord of glory take to himſelf the Seed of Faith from the ſeed of *Cain.*

As ſure as the Lord liveth, thus it will be very ſuddenly with this proud, covetous, luſtful, bloody world, that ſport themſelves about the reſurrection of the dead, and the day of Judgement, ſaying it is already paſt, or there will never be any ſuch day; I ſay, before ye be aware of it, Chriſt the King of Glory will open

the firmament of Heaven, and ſtand in the air, with his mighty angels ſurrounding his perſon, and then by the power of his word ſpeaking, as he raiſed *Lazarus* out of the grave, ſo will he raiſe all the Seed of Faith both dead and alive in the twinkling of an eye, as he did *Elias*, yea in a moment, changing our mortal bodies to immortal, like himſelf; for you read in that day that *Lot* departed out of *Sodom*, the ſame day it rained down fire and brimſtone, and deſtroyed them all. Oh what a dreadful and ſudden deſolation fire maketh in a mortal world in one day! ſo ſwift the Lord will appear, that he will make a quick diſpatch, and after all the Seed of Faith, that handful or little flock, are ſafely arrived with him in the air, then the Man Jeſus with a flood of fire, will burn all the beauty and glory of this world to aſhes or dry ſand, leaving behind the ſouls and bodies of the ſeed of *Cain* then living, with the ſouls and bodies of their dead ſeed raiſed up, burning together like fire and brimſtone upon this

earth, in utter darkneſs. Having in brief, by Reaſon, Faith and Scripture, proved to all ſober-minded men, that a day of Judgement will come, the maner and nature of its coming, now I ſhall ſhew thee the place where that ſeed of *Cain* ſhall be tormented, which yet from the beginning, till this laſt Witneſs could never be found out, nor any true, infallible deſcription given, as touching the place called *Hell*, though moſt of the Learned have attempted, yea ſtretched the line of reaſon to the utmoſt, yet all to no purpoſe; for thy father before thee, and thou his learned ſon, art not in the leaſt ſatisfied, and that becauſe thou haſt not the ſeed of Faith, which is the evidence of things not ſeen, therefore being out of the bounds of reaſon, thou writeſt of it thou knoweſt not what, and ſo to finde it thou knoweſt not where; and therefore it is by thee recorded, that place called *Hell* will be under the earth, in the ſea, or in the bottom of it; if not, thou ſuppoſeſt Hell ſhall be in the air, or a place thou apprehendeſt

not; therefore from my seed-spring I affirm, and that thy own experience shall finde, that place of thy torment shall be even there where thou tookest thy pleasure, that shall be the place of Hell, even here in this world, on this earth, where now thou walkest, shall be the place of thy endless misery.

For if you observe your own rule in the execution of your Law, when a malefactor is apprehended for wilful murther, or some such hideous crime, when he is brought to his Tryal, and by your Law found guilty, then the Judge of the Law passeth Sentence, that his body shall be burned or hanged, even in that place where he committed his bloody, filthy act, and that justly where he spilt blood, his blood should be required again; even so the Lord of Glory, Christ Jesus the Judge of the quick and dead, when he comes to Judgement, all you that have been guilty in the blood of the Prophets, Christ Jesus, and his Disciples, that have put to death, imprisoned, or any way persecuted

ſecuted the Witneſs and righteous of the Lord, that bleſſed Seed of Faith, I ſay, where you executed your oppreſſion and cruelty againſt the ſons of the moſt high God, even there will the righteous Judge execute his fury to take vengeance of all his bloody enemies in this world, in this earth, where thou committedſt thy wickedneſs, thou ſhalt receive thy ſad and dreadful portion, and that world without end; and therefore deceive not thy ſelf with the vain imaginations of thy ſpirit of reaſon, that though it be as I affirm, yet thou hopeſt it doth not belong to thee: what is the cauſe of thy hopes? thou art neither ſatisfied in thy ſelf, nor doth it appear to any other, onely thou hopeſt with the reſt of thy ſeed, but haſt no aſſurance in the leaſt, and that becauſe thou findeſt within thee that thou art guilty, if not of publick, yet of private filthineſs; ſo that, mark what I ſay, believe it whether thou wilt or no, thou ſhalt by woful experience finde, that this beautiful world wherein now thou haſt thy pleaſure,

ſure, ſhall at the day of Chriſts next appearance, be, as aforeſaid, burnt to aſhes or dry ſand, where all the ſeed of *Cain*, which in his qualification I have branched forth into four particulars, ſhall not need to trouble themſelves about Heaven, and how they ſhall come to it, for as ſure as God is a chryſtal, glorious, holy, righteous, perſonal God, thou that deſireſt with *Balaam* to die the death of the righteous, and not to live the life of the righteous, thou with all thy pretended holineſs and unrighteouſneſs, ſhalt be raiſed no higher then this earth that now thou treadeſt upon; for as here thou haſt taken thy pleaſure, ſo here ſhall be thy ſorrow; as here thou haſt been a perſecutor of God and his people, ſo here thou ſhalt have the vengeance of God upon thee, and in thee; as here thou haſt cheated, and burned in thy filthy luſt towards woman, ſo here ſhall thoſe luſtful actions burn in thy ſoul and body for ever; as here thou haſt ſworn and been drunk, ſo here thou ſhalt have nothing to quench thy thirſt, but

even

even here upon this earth where now thou walkeſt, thou ſhalt howl, burn & fry to all eternity, when then none ſhall pity thee.

2. Having ſhewed thee the place where the ſeed of *Cain* ſhall be tormented, now I ſhall ſhew thee the maner and nature of thy torment, and therefore attend & give ear: That after our Redeemer hath called up the Seed of Faith, which are but few in compariſon of what ſhal be left behind, yet I ſay, after he hath taken that little Flock to himſelf, then will our long looked for Chriſt Jeſus, the God of Glory, immediately, yea in a few hours, burn all the riches, beauty and bravery of this world to dry ſand, as aforeſaid, inſomuch that there ſhall not be left the leaſt appearance of a houſe, herb, tree or plant; for the Stars, Moon and Sun that gave light and motion to the fruits of the earth, and moving of the ſea, ſhall become nothing, yea, be put forth as the ſnuff of a Candle, and this world ſhall be as dark as the land of *Egypt* was for three days; for if you read *Exodus* 10. 22, 23. you ſhall finde there

there was a thick darkneſs in all the Land of *Egypt* three days, they ſaw not one another, neither roſe any from his place for three days; ſo that after all is burnt to aſhes, and that which gave life and motion to the earth and ſea, is put forth, then ſhall the earth bring forth no more fruit, nor the waters run no more, but become a dark, ſtanding, ſtinking pool, as it was in the beginning, and all the ſeed of *Cain* then both dead and living, ſhall be left behinde with bodies as heavy as lead, and as black as pitch, which then their bodies ſhall be their hell, and their ſpirits or ſouls ſhall be the devil, ſhut up cloſe priſoner together for ever and ever without end; and that fire and brimſtone that will burn, ſhall be thoſe wicked thoughts, words and actions which in thy life time where now thou art, thou committedſt againſt the Seed of Faith, yea with a great hand of pride acted againſt them, ſhall be the fuel, as wood and coal is fuel to the natural fire, ſo thy wicked luſtful actions ſhall be the onely fuel that ſhall burn, yea flame more hotter then any natural fire in the hotteſt furnace whatſoever, and yet it ſhall give no light at all, but the flame thereof ſhall be of a durty, ſcalding, burning envious nature, which ſhall ſmoak and fry through thy mouth, thy noſtrils, thy eyes, thy fundament, inſomuch that there ſhall not from the crown of the head, to the ſole of thy foot, be one part free,

free, but tormented throughout thy whole ſoul and body. And no ſooner hath our God caught up his bleſſed Seed of Faith, but this beautiful world becomes dark duſt or ſand, as aforeſaid; but then, yea even then, begins thy kingdom of darkneſs, wherein thou muſt continue either ſitting, lying, kneeling, or ſtanding, not being able to move one foot from the place where thou art raiſed, but there being lockt up to all eternity, never to ſee thy own dreadful face, nor the frightful faces of others, their wailing and lamenting for ever: Conſidering,

Firſt, as in relation, that thou hadſt ſo many warnings by ſuch poor deſpiſed ones as I, that hath hazared our eſtates, our liberty, yea life and all, by publiſhing ſuch writings, and declarations from the Lord, that there was no other Devil but ſuch as thou, as now to thy eternal wo, thou canſt ſet to thy ſeal is too too true, that if thou hadſt not ſhut thy eyes, and ſtopt thy ears, thou mighteſt have foreſeen what now thou feeleſt, and not onely that, but thy remembrance ſhall flame, in that thou didſt not onely ſlight, ſcoff, and ſcorn ſuch teſtimonies of truth, but thou perſecutedſt it to death, this is one thing that ſhall burn and never be put out.

Secondly, the remembrance how thou haſt ſpent thy time in this periſhing world, ſhall quicken, and riſe afreſh within thee, as though

they

they were but then in doing, for from my seed-spring I speak it, as there is no remembrance of any thing in the dust, so there is no time to the dead in the grave, for the death of *Adam* to his resurrection, though it be thousands of years in respect to the living, yet to the dead, so long sleep, shall be but as one nights rest, I say when thou art awaked, it shall be unto thee as no time at all, for though thou hast lain in the grave a thousand years more or less, yet then it shall appear unto thee as though it was but the last night, and as thou in relation to thy thoughts, words, and actions died here, so afresh they shall rise with thee either to thy condemnation, or justification.

O then thou light ranting Devil, that died in the living lust of thy soul, to deceive the poor innocent virgin, or virgin-wife, and was never better, then when thou hadst opportunities to deceive thy own soul, in the undoing of others, perswading thy self and others it was no sin; but at this day thou shalt know it was a sin, and that personal God which thou in thy life time despisedst, will now leave thee to thy lustful dealing god within thee, where thou shalt be damned to all eternity.

O then thou dark ranting Devil, that died in the pride and ambition of thy heart, spending thy time in all wanton wicked sports and pa-

stimes,